

STUDIA SINAITICA No. XI



APOCRYPHA SYRIACA

THE PROTEVANGELIUM JACOBI AND
TRANSITUS MARIAE

WITH TEXTS FROM THE SEPTUAGINT, THE CORÂN, THE
PESHITTA, AND FROM A SYRIAC HYMN IN A SYRO-
ARABIC PALIMPSEST OF THE FIFTH AND OTHER
CENTURIES

EDITED AND TRANSLATED BY
AGNES SMITH LEWIS M.R.A.S.

HON. PHIL. DR. HALLE-WITTENBERG
LL.D. (ST ANDREWS)

WITH AN APPENDIX OF PALESTINIAN SYRIAC TEXTS FROM
THE TAYLOR-SCHECHTER COLLECTION

LONDON
C. J. CLAY AND SONS
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AVE MARIA LANE

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PREFACE.

SINCE this book was ready for publication, I have spent a month at Mount Sinai; and have copied the eight pages of the *Transitus Mariae*¹ which form part of the under script in the Sinaitic Palimpsest, No. 30. Their text is probably of the fifth century. Two of them, those on f. 151, coincide with the more ancient of the two texts used in this volume; the other six coincide with part of Codex Harris. A comparison of these latter leads to the satisfactory conclusion that Codex Harris is substantially the same narrative, and that its immediate ancestor differed very slightly from the Sinai text.

Mrs Gibson kindly copied for me several portions of the *Transitus Mariae* from the Syro-Arabic Palimpsest No. 588, and from a newly-discovered Syro-Arabic Palimpsest No. 514, which surprised her by its re-appearance in the Convent Library². These portions all coincide with some part of the older texts in this volume, but the variants are too slight to be worth recording. A closer examination has, however, upset one of our theories. Codex Sin. Syr. No. 30, and Cod. Sin. Arab. No. 588 do not contain portions of the same *Transitus* manuscript³, for the stories of Salome and of Abgar are found on ff. 138, 32, of the one, and on ff. 69, 53 of the other.

I take this opportunity of saying that the word ܣܝܢܐ instead of ܣܝܢܐ is the only one of Mr Burkitt's emendations to my transcript of the final colophon in the upper script of the Sinaitic Palimpsest of the Gospels (No. 30) as given in *Studia Sinaitica* No. IX. Appendix VIII. p. xxiv. which I can now accept. I copied the first nine lines of that colophon on Good Friday 1900, by placing two very dim photographs together. This colophon being much rubbed in the manuscript, had evidently been overlooked by all the transcribing party who visited Mount Sinai in 1893; and it alone contains the remarkable words, "Stylite" and "Antioch." Mr Burkitt, on receiving a presentation copy from me, supplied the important word ܣܝܢܐ from the late Professor Bensly's transcript of the shorter colophon on f. 165^b which I had omitted; having judged, too hastily, that it was only a repetition of the Prologue on f. 2^b. Mr Burkitt's other suggestions were made only from a study of the two photographs of f. 181^a which I had already transcribed; and an examination of the manuscript, both with the reagent and without it, has resulted in the disappearance of his ܣܝܢܐ and of my ܣܝܢܐ.

¹ Cf. *The Four Gospels in Syriac*. Transcribed from the Sinaitic Palimpsest. Introd. pp. xvi, xxix.

² See *Studia Sinaitica*, No. III. p. 102.

³ *The Four Gospels in Syriac*. Introd. p. xvii.

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INTRODUCTION.

THE manuscript from which the contents of this volume are taken was purchased by me at Suez in 1895. With the exception of one paper leaf, f. 12, it is vellum, and is a palimpsest throughout. Each leaf measures 20 centimetres by $12\frac{3}{4}$, and contains from 16 to 19 lines of the later script. This is closely written Arabic of the 9th or 10th century; it represents selections from the Fathers, St Athanasius, St Chrysostom, Anba Theodosius, Mar Ephraim, Mar Jacob, Mar Isaac and the Martyrdoms of St Eleutherius and St Theodorus. These may be dealt with in a subsequent volume, but it is the under script with which we are at present concerned, and with regard to the upper one I content myself with quoting the opinion of Mr A. Cowley, of Wadham College, and the Bodleian Library, Oxford, to whom some photographs of ff. 13 a, 20 b, 150, 151 have been submitted.

“The upper writing is itself early. I remember seeing many specimens of it at Sinai, and puzzling out the probable date of it then. Plate XX., in the Palæographical Society’s facsimiles, is very like it; and is dated A.D. 885. Curiously enough, it was written from Sinai. Your MS. may have been written about the same date, but I think the writing is not quite so careful as that in the Palæographical Society’s book, and is probably somewhat later. As the Palæographical Society’s MS. was written near the end of the 9th century, I think we cannot be far wrong in putting your MS. in the 10th century. On the other hand, it has some early characteristics, e.g. ش for تن. Also the Palæographical Society’s MS. lacks some early characteristics, which one would expect in this hand in the 9th century, e.g. it does not write ڤ for ڤ.

“I spent some time at Sinai over these hands. At first, I was inclined to put them all down as 9th century. Afterwards, judging chiefly from bilingual Psalters, etc., I came to the conclusion that nearly all were of the 10th century, though some were undoubtedly of the 9th. At this distance of time one’s memory is not quite fresh¹, but I have little hesitation in assigning your upper writing to the “early” 10th century. That being so, we shall not be far wrong in dating your lower writing² about 750 A.D. or at any rate in the 8th century.”

¹ Mr Cowley visited Sinai in 1894.

² The Corân script.

Dr Aldis Wright, of Trinity College, Cambridge, had already pointed out the resemblance between the upper writing of this palimpsest and that of Plate XX. The latter is described by Dr Ignatius Guidi as "Kufi, inclining to Nashi." I should say "inclining very strongly." It is perhaps a good specimen of the transition period. Mr Ellis, of the British Museum, tells me that the writing of the facsimile on Plate XX.=Vatican Cod. Arab. 71, dated A.D. 885, is a distinctly Christian one and that he would be inclined to assign mine to precisely the same period. It will be observed that his view differs very slightly from Mr Cowley's.

There is also some resemblance between this script and that of No. 457 in Mrs Gibson's Catalogue of Arabic MSS. in the Sinai Convent. See *Studia Sinaitica*, No. III. p. 89.

The under script is for the most part Syriac. The portion which first attracted my attention is the apocryphal *Protevangelium Jacobi* followed by the *Transitus Mariae*, both being from the same manuscript, in a hand which leads me to assign it possibly to the latter half of the 5th century; or at the latest to the beginning of the 6th. Plates VI. and VII. of this volume will enable the reader to form an independent opinion. A tedious illness prevented my beginning to copy this till 1897; and I was of course aware that the story had already been perfectly well edited by the late Dr William Wright, both in the small volume entitled: *Contributions to the Apocryphal Literature of the New Testament*, and in the *Journal of Sacred Literature* for January and April 1865. But these books have been long out of print, and the MSS. which have been used by that greatest of Arabic scholars are all half a century at least later than my own, with the exception of ff. 1—5 of Add. 14,484, and f. 39 of Add. 14,669, assigned to the latter half of the 5th century; whilst three are some five centuries later. My manuscript offers the equivalent of 39½ really ancient leaves of what is practically the same text.

I had spent many months in copying this; and some of it had already passed through the press, when I became aware that Messrs Luzac & Co. were publishing an interesting collection of Syriac texts on the same theme, edited by Dr Budge. At first it seemed as if his work would make mine superfluous, but when I realized that they were founded on a copy made by a modern Syrian, of 13th century MSS., I thought that I would not suppress my own; and my decision has already been partly justified by the appearance of a variant on fol. 132 a (page ١٣٢ col. b,

ll. 16, 17 of this volume) which will have to be taken into account in future by any one who quotes the phrase in Matt. i. 21, "she shall bear to thee a son," as evidence for the supposed heresy of the Gospel-text in the Syriac Gospels of Mount Sinai.

As I desire that the distinguishing features of the texts in this book should be their antiquity, I have given a collation only of that portion of Dr Wright's text which is founded on MSS. not later than my own; and have left Dr Budge's text entirely alone. To have included them all might have made the work more complete, but it would have greatly increased both the size of the volume, and my own labour. Those who wish to know how the story developed in the fertile soil of pious minds, as it passed down the ages, must still consult Dr Budge's book.

Relation of the later script to the earlier one.

The 9th (or 10th) century Arabic translator (or editor) of these Selections from the Christian Fathers which form the upper script of this palimpsest, folded each leaf of the ancient *Transitus* MS. double, and then turned it half round, and wrote his Arabic text across the Syriac one (as our grandmothers used to cross their letters); thus making one Syriac leaf into two Arabic ones. This will be readily understood by reference to Plates VI. and VII. The numbering of the folios follows, of necessity, the Arabic text. To have followed the more ancient Syriac one would have resulted in confusion; for whilst the Arabic text forms a consecutive bound volume, the Syriac leaves are mingled at random, and are interspersed with leaves from manuscripts of a wholly different character.

The quires of this book are quaternions, i.e. each consists of four pairs of conjugate leaves, except the 11th which is a quinion, the 14th which is a ternion, and the 15th which has only two pairs of leaves. A single leaf, f. 103, is inserted between quire 13 and quire 14 whilst two leaves f. 114 and f. 115 come between quire 15 and quire 16. Strangely enough, the ancient text of the *Transitus Mariæ* which these contain, falls into sequence with that on ff. 1, 2, the compiler of the 10th century book having evidently torn two ancient leaves in twain, and used up the four halves independently of each other.

ff. 11, 12, of which one contains an ancient text from the LXX., and the other, being paper, has not been palimpsested, have been inserted between quires II. and III. I have detected no quire marks. It is impossible to say how many leaves the book originally contained, as the beginning and the end are both lost, 162 leaves being now extant. The arrangement of the leaves will be best understood from the table on pp. xxx—xxxiv.

Some remarks on the text of the Protevangelium and the Transitus.

In my transcription I have not always been able to see whether the *seyyame* points which indicate the plural have been written over a letter. It is frequently impossible to detect these in a palimpsest, owing to the place where they would naturally occur being covered by the later writing. In no case have I printed *seyyame* points where I did not actually see them; but that is no reason for assuming that they are not there in other cases; and I have therefore frequently translated a noun as plural because it is so in Dr Wright's text; or for the still better reason that it is furnished with a verb or a pronoun in the plural.

Where the text of my palimpsest failed, through the loss of a few leaves, I have supplied the deficiency from a manuscript lately brought from Tûr Abdîn in Mesopotamia by my friend Dr Rendel Harris. This bears, as will be seen, a very late date, A.D. 1857. Its copyist is probably still alive; but the manuscript which is its immediate parent must be a very excellent one; seeing that it follows both my own ancient text and that of Dr Wright so closely that I need offer no apology for fitting together two texts which have a decided affinity with each other. I have not tried to give the variants from Dr Harris' MS., because they are certainly later than my own text; but I have indicated throughout where its pages begin. Dr Nestle has called my attention to an extract from the *Protevangelium Jacobi* in Dr Sachau's *Verzeichniss der Syrischen Handschriften in Berlin*, Vol. II. p. 676, which is evidently the same version as mine, although at the end of Chap. XII. it makes Mary 12 years of age instead of 16.

Page ↘ l. 6. In Cod. Harris f. 95 a we have ܠܗܘܢ for ܠܗܝܢ from ܠܗܘܢ Aphel of ܠܗ.

line 8. **ܘܕܝܘܕܝܐ** is *Ἰουδίθ* in the Greek text of Tischendorf.

f. 95 b. I am indebted to the text edited by Dr Sachau for the true place of the words **ܠܒܝ ܠܗ ܕܢܝܗ** which are misplaced in Codex Harris.

Dr Nestle has pointed out to me that **ܘܡܫܘܿܝܢ ܟܘܠܟ ܘܥܟ ܟܘܢܝܘܢܝܘܢ** might by a very slight change be made to agree with Tischendorf's *καθότι κύριος ἀπέκλεισε τὴν μήτραν σου*.

Page 1 l. 1 we have **ܟܝܘ ܘܟܠܝܢ** *τὴν μητέρα μου Σάρραν* instead of Tischendorf's *τὴν μήτραν Σαρρας*.

On page 2 col. b, l. 13 some light is thrown on Tischendorf's Greek text by the occurrence of the word **ܟܘܠܝܢ**. The scribe of the MS. which he edited has evidently misread *κόκκινον*, "scarlet" for *κόσκινον*, the sieve which Elizabeth held in her hand. Sachau's text has also **ܟܘܠܝܢ**.

Page 2 col. b, l. 2, for **ܟܘܠܝܢܝܘܢ ܟܘܢܝܘܢܝܘܢ** Dr Harris' MS. has **ܟܘܢܝܘܢܝܘܢ ܟܘܢܝܘܢܝܘܢ**.

In ll. 16, 17 the angel of the Lord says to Joseph **ܟܝܘ ܕܢܝܗ ܠܗ ܕܢܝܗܝܢܝܘܢ** "And she shall bear to thee a son." This must surely either be a loose mode of expression, or more probably it may be explained by the ancient Semitic custom of reckoning the children of a woman by her first husband to her second one¹. The phrase, as it occurs in the Old Syriac version of the canonical Gospels, does not therefore possess the importance which some have attached to it.

On page 2 col. a, l. 15 it is gratifying to find the corroboration of one of Dr Wright's emendations **ܫܘܠܝܢ** instead of **ܫܘܝܢܝܘܢ**. On col. b, ll. 8, 9 my text says that there was a tumult in *Bethlehem* of Judaea, where Dr Wright's has in *Jerusalem* of Judaea; both MSS. being ancient ones.

On page 2 col. b, ll. 4, 5 we find the expression **ܕܠܝܢܝܘܢ ܟܘܠܝܢܝܘܢ** "beside the porch of the temple," as the place where Zacharia was slain. Other Syriac texts have **ܟܘܠܝܢܝܘܢ ܕܠܝܢܝܘܢ** "beside the porch of the altar," and **ܟܘܠܝܢܝܘܢ ܕܠܝܢܝܘܢ ܕܠܝܢܝܘܢ** "between the porch and the altar." Tischendorf's text has *παρὰ τὸ θυσιαστήριον*.

In one of the Greek MSS. used by Tischendorf, it is the *φαινόμενα*,

¹ See Dr Robertson Smith's *Kinship and Marriage in Early Arabia*, pp. 109—115.

the panels of the ceiling above the columns, and not the garments of the priests, which are rent from the top to the bottom.

Page **בג** col. a, ll. 21, 22, the words which I have transcribed as **כרפי** "carpenter," may possibly be **כרפי** "scourging." But I think I see the dot over the **י** of the second word.

On page **מב** col. b, we seem to hear the echo of fierce controversies which did not arise till the fourth century.

On page **בא** col. b, ll. 7, 8, we are interested to learn that the number of monasteries under the jurisdiction of the convent on Mount Sinai was 320.

On page **בג** col. a, l. 20, Dr Nestle has suggested that something like the First "Kanūn" might be filled in. But the letters which are visible on a greasy page do not correspond to this. Some of the missing words on this page are so completely scraped away that it is impossible to recover them.

Page **גא** l. 17, Cod. Harris has here a contraction **גמג** which I have amplified to **גמגמגמג**.

Page **גב** col. a, l. 2, Cod. Harris has always **גמגמג** for **גמגמג**.

Page **גד** col. b, ll. 8, 9, there are probably two dots over the second **י** in **כרפי** **כרפי** but they cannot be seen.

On page **גה** col. a, l. 25 we have a divergence from the text of Dr Wright in the *Journal of Sacred Literature*, for it was the sister, not the nephew of King Lydan whom the Apostle Thomas was about to baptize when the message of the Holy Spirit reached him.

On page **גו** col. a, l. 4 we have rendered the phrase **כרפי** by "Son of Man" and **כרפי** on page **גז** col. a, l. 15, and page **גח** col. b, l. 19 by "a man."

On page **גט** col. a, ll. 18—20 the text is much more intelligible than that of Dr Wright's MS.¹ from which the word **כרפי** had probably been dropped. On col. a, l. 19 the word **כרפי** seems better than the **כרפי** of Dr Wright's text, l. 23.

¹ In the "Contributions."

On col. b, l. 19 of the same page, we have the words ,**ⲙⲁⲥⲁⲕⲁ** "except His Father," instead of the ,**ⲙⲁⲥⲁⲕⲁ** of Dr Wright's text.

On page **ⲃⲃ** col. a, ll. 20, 21, we are told that in the midst of the dispute between the Christians and the unbelievers, the latter were scourged by order of the Governor in parties of six each; instead of only four being treated to that method of argument.

The story about the three crosses on pages **ⲙⲁ** and **ⲁⲃ** would be in flagrant contradiction to the tradition of the "Invention of the Cross" by the Empress Helena, were it not that the suggestion of the Christians about burning the crosses of the two thieves does not appear to have been carried out.

On page **ⲁⲃ** col. a, l. 26, we have the word **ⲓⲗ** very distinct in the palimpsest, instead of ,**ⲓⲗ**; and this alters the sense to "And everything that He said to me, *is true and perfect*," instead of "He began and He finished."

On page **ⲙⲁ** l. 24, we should have expected **ⲓⲁⲃⲗⲁⲕⲁ** instead of **ⲓⲁⲃⲗⲁⲕⲁ**

On page **ⲕⲥ** we may trace a purely Semitic tradition in the statement that Adam, Seth, Noah and Shem came to adore the Virgin, no mention being made of Japhet.

Page **ⲥⲁ** represents the text of both sides of a half leaf with a portion of the other half attached. The compiler of the Selections had fitted to it, as conjugate, a portion of a manuscript written in a late Estrangelo hand (f. 45) containing the text of a Syriac Hymn. This he had trimmed in order to make it fit into his *Transitus* leaves (f. 146 is from the same manuscript.) Some lines are therefore missing, on both sides of the leaf. f. 52 b on col. a fits very well into f. 52 a so far as the sense is concerned; and I have made the rest into a consecutive narrative by interpolating a few words from Codex Harris at the foot of col. a, and at the junction of f. 52 a col. b, and f. 52 b col. b; also between f. 52 b col. b and f. 62 a on the following page.

On page **ⲕⲟ** we may remark that the obligation of abstaining from meat until the ninth hour of the day (about 3 p.m.) is still enforced in many Christian families of the Coptic nation. (See *The Story of the Church of Egypt*, by E. L. Butcher, Vol. 1. p. 25.)

On page ٤٥ the idea of guilty souls contemplating the sufferings of others who are enduring precisely what their own punishment will be in the day of judgment, is more than Dantesque in its awfulness.

It is hardly necessary to say that I endorse the opinion of Dr Ewald (as quoted by Dr Wright), in the *Gött. gel. Anzeigen* for 1865¹.

“We can certainly affirm that this book has become from the first the firm foundation for all the unhappy adoration of Mary, and for a hundred superstitious things, which have intruded with less and less resistance into the Churches, since the 5th century, and have contributed so much to the degeneration and to the crippling of all better Christianity. The little book is therefore of the greatest importance for the history of every century in the Middle Ages, and yet to-day we ought to notice far more seriously than we usually do the great amount of what we have to learn from it. The whole cultus of Mary in the Papal Church rests upon this book; we might search in vain for any other foundation to it: notwithstanding the fact that it was excluded once again in early times from the list of canonical books by the *Decretum Gelasii*². The three yearly feasts in honour of Mary which the Greek Church maintains to this day, and whose number has been exceeded only by the Papal Church in the long course of centuries are ordained for the first time in this book, and are even defined by the day of the year (on which they are to be held). The delusion about the Immaculate Conception of Mary, which has in our day been elevated into a dogma, finds its foundation and its certain consequences only in this book. The similarly quite unhistorical delusion about an original adoration and consecration of the Sepulchre of Christ in Jerusalem is spoken of for the first time in the beginning of the second of the six little books of this text, that is, in the beginning of the narrative about the last days of Mary, and in such a way that we can easily understand what a deep impression such a narrative was bound to make on the world of that period; even if the well-known example of Constantine’s mother had not preceded it.”

The unhistorical nature of this narrative is only too apparent. It is difficult to believe that any Roman Governor who was a convert to Christianity held sway in Jerusalem at any time during the thirty-seven years which elapsed between the Crucifixion and the destruction of the city; still less during the life-time of Tiberius Cæsar, who died in A.D. 37. A.D. 44 has been fixed by competent critics³ as the date of the execution of James, son of Zebedee, and of the imprisonment of Peter by Herod Agrippa, as recorded in Acts xii. 1—3. It is therefore passing strange that

¹ Stück 26, p. 1018 foll.

² Supposed to be a forgery. See *Encyclopædia Britannica*, Vol. x. p. 130.

³ See Prof. J. B. Mayor in Hastings’ *Dictionary of the Bible*, Vol. II. p. 541.

this wonderful controversy in Jerusalem, and indeed this account of the Virgin's death, which must have taken place before St Paul had well begun his ministry¹, is not included in the Acts of the Apostles. In the story of our Lord's birth no mention is made of the inn at Bethlehem, and the event happened in a desert place, in an uninhabited cave on the road side, and not in the actual town of David, there being no mention whatever of the inn (page ٣٢). Mary's habit of weeping at the grave and at Golgotha (pp. 19, 27) would lead us to infer that she had never shared in the joy of the disciples who had been eye-witnesses of the Ascension; and is altogether out of harmony with the triumphant notes of her own Magnificat. Probably the author never intended the story to be considered anything more than a pious romance; and he would be intensely amazed if he could know the part which it has played in the great drama of human belief and conduct.

In the translation I have followed that of Professor Wright in his *Contributions to the Apocryphal Literature of the New Testament*, and his *Departure of My Lady Mary* in the *Journal of Sacred Literature* for January and April 1865, so far as his Syriac text agrees with mine. The portions taken from Cod. Harris are printed in smaller type.

Leaves from two ancient MSS. of the Corân.

From the time that I obtained possession of this palimpsest, I was perfectly aware that at least four of its quires contained an Arabic under script. Several times I tried to identify this without success. I had a natural reluctance to take an old manuscript to pieces by cutting out the cord which held its several quires together; but without doing so I could not even see the inner margins, and there alone were lines of the ancient Arabic script to be found, perfectly free from the upper writing. Add to this the fact that the script was in Kufic, without diacritical points, and that I was trying to find a Christian text, and the reasons of my want of success are at once apparent.

I was just about to place these leaves in hands more skilful than my own; and for this purpose, on June 21st of this year², I was taking a second

¹ See Gal. i. 18.

² 1901.

quire to pieces, and painting up its margins with the reagent, when two lines of writing appeared which had been hitherto invisible. This encouraged me to make another attempt; and on comparing it with the facsimiles in the Semitic Series of the Palæographical Society's publications, I found that the script was exactly similar to that in Plate LIX. assigned to the 8th century. As that represented a portion of the Corân (Sura 44) it seemed possible that mine might do so likewise, and a few minutes later I had identified the first line on f. 150 b with part of *v.* 57 in Sura 44 **ذَلِكَ** **فَضْلًا** **مِنْ** **رَبِّكَ** **ذَلِكَ** and on June 27th I found that the **لَوْ** **شَاءَ** **اللَّهُ** on line 11 of f. 20 b is from Sura 16 *v.* 37.

It was then evident that I had got seven leaves of a very ancient manuscript of the Corân, belonging to the first part of the 8th century, or perhaps even to the latter half of the 7th; also $15\frac{1}{2}$ leaves (forming 31 leaves of the palimpsest) from a manuscript only a little later. Corân I., as I have named it, is in a flowing Kufic script, without the slightest sign of a diacritical point or of a vowel point. Each of the seven leaves has unfortunately been clipped on the one side in order to reduce its size to that of the Transitus manuscript, so that a whole word is missing at the end of some of its lines. In December I had the pleasure of placing f. 150 side by side with O. R. 2165, the MS. figured in Plate LIX. The resemblance in the handwriting, the size of the page, and the general appearance was so great that we at first suspected my leaves to be a portion of the same MS. But a closer inspection revealed the fact that there is a difference in the length of the final *ya*. Mr Ellis thinks, however, that they were both produced at the same time and place, if not by the same hand. Similar portions of Suras 24, 28, 29, 40 exist in both MSS.

Corân II. is quite legible (on the margins) without the reagent, as its script has hardly faded. The great difficulty in reading it was the closely written Arabic which lies across the top of it. It has no vowel points; and the only diacritical points which I have detected (partly by the reagent) are:

In f. 13 b the *ta* in **واتيهم** is written ذ.

In the last line of f. 15 b there are either two dots or a horizontal stroke above the *warw* of **يشركون**, which have no connection with the line above it.

In f. 16 a there is a dot over the *nun* of امنوا.

In f. 17 b there is a dot under the *ba* of به *bis* and two dots over the *ta* of المونى.

f. 55 b. In كنتم there is a dot on ن and two dots on ن.

f. 57 b. The ت of فكفرت has two dots over it: thus ن.

The following word is not بانعم, for it has a long letter like ا or ل just before the ع, and the ن is in a hole.

f. 58 a. There is a dot on the ن and two on ن or ن in انكثا.

f. 95 a. In افمنتم the *nun* and the *ta* have dots, the latter being written ن. Also the *ta* in تخويفا of f. 102 b.

f. 98 a. The first *ba* in بعده and that in بصيرا have each a dot. Also in f. 97 a the *ba*'s in بنفسك and حسيبا.

f. 101 a. The *ta* in متع is written ن.

It has been suggested to me that other diacritical points may have once existed, in red or green paint, and that these may have been erased when the pages were palimpsested. But in the case of Corân II. this is an impossibility. The vellum is there so thin that every stroke of the stylus has left an indelible mark.

I have contented myself with printing the first and last lines of every page or half-page; although in the case of Corân II. these are by no means all that can be deciphered. The whole text might have been edited with a liberal use of the reagent, but this would have been too great an infliction on the very fine vellum of Corân II.; and would have produced only a transient effect on the more solid one of Corân I. It would also have been a severe trial to my eyes, and I cannot see that it would have served any useful purpose. I have added extra lines only in those cases where the terminal ones on a page were imperfect; and in those which show the end of one Sura and the beginning of another. Nothing occurs betwixt these except the words بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

At the beginning of Sura 45, as it may be seen in Plate IV., we perceive, after these introductory words, a row of six small circles, each of which shows the remains of some red ornament filling up its interior, as it came up under the reagent. It has been impossible to reproduce this in the facsimile, but this is the less to be regretted as we cannot form the slightest idea as to what its pattern was.

I have printed these texts in the usual Corân script with full points.

Some of my readers might have preferred an unpointed text, but this would have given no true idea of the script. To do it justice would have required the employment of purely Kufic type; which would have appealed to the understanding of only a few. And I hope that these few may be satisfied with the Plates which have been executed by Messrs Annan and Son of Glasgow, from the photographs of Mr Edwin Wilson, Cambridge.

Whatever opinion may be formed as to the exact age of these fragments, there can be no doubt that they carry us back to a very early period in the history of Islām.

Mohammed died in A.D. 632, and we are told that as he received the revelations, he wrote them down on any scrap of material that was available, on bones, white stones, ribs of palm leaves, or in the heart of men. Abu Bekr was the first who caused these scattered fragments to be collected, after the battle of Jemama in the 12th year of the Hegira = A.D. 632, by Zaid Ben Thabî. Disputes arose as to the genuineness of some portions, and Khaliph Othman in 24—35 of the Hegira = A.D. 644—655 caused four copies of a normal edition, to be made out of the several copies and their variants. The dialect of the Koraites, which Mohammed spoke, was its basis; and all MSS. which differed from it were destroyed. But the uncertainty of the writing, and the lack of diacritical and vowel points, caused fresh disputes. So it was decided, not without opposition, to add the long vowels, coloured, so as not to spoil the original form. The short vowels were next added, coloured, then other orthographical signs like the *hamza* invented by Khalid ben Ahmed 175 A.H. = A.D. 795.

These statements, which I have taken from the valuable book of Dr J. H. Möller, have an important bearing on the date of my palimpsest leaves. They narrow down the period at which these could have been written to a period between A.D. 655, when the chapters of the Corân fell into their present sequence, and that remarkable year (whichever it was) of the 8th century when diacritical points came into use. The seven lines of Corân I. (as we have already seen), show absolutely no trace of these. If we had not a printed text before us whilst deciphering it, we could not tell whether the sign *ﺍ* is a *ta*, a *tha*, a *ba*, a *nun*, or a *ya*; and of its other signs, there is hardly one which may not have two values. The absence of an occasional *alif* (though required by grammar) shows that it was written when the controversy

about the use of long vowels was not quite closed; and was designed rather as an aid to memory than as a "first reading book."

Several other questions arise. Were these two MSS. to which our leaves belong, amongst those whose destruction was ordered by Khaliph Othman, and do they owe their preservation to the cupidity of some faithful Moslem, who saw that they had a little value as writing material? I have been told by Dr Hirschfeld that this supposition is negatived, in the case of Corân II., by the existence of the letters *ال* at the beginning of Sura 14. Or are they parts of an authorized copy, which fell into the hands of Christian soldiers after the capture of some town, and were by them handed over to the monks, who were almost the only "clergy" of the period? We suspect that the cases are very rare indeed where a Christian writing exists on the top of a Mohammedan one.

The Septuagint Fragment.

I had just completed my copy of lines from the Corân, when I observed one little leaf, f. 11, which was not only smaller than the rest, but was very thin and much crinkled, and had no appearance of being a palimpsest. It was in a sense isolated, for its conjugate f. 12 is the only paper leaf in the whole volume. With the view of ascertaining whether it might not also contain a Corân text, I passed my medicated brush lightly over the outer margin, and to my intense amazement, instead of the Arabic script for which I was seeking, a line of beautifully clear Greek uncials passed before my eyes, as if conveying a message from the unseen Past. Not one line only, but six appeared on that page, and six on the reverse side. They proved to be the text printed on p. xlviiii of this volume, from Gen. xl. 3, 4, and 7.

The form of the letters, as they may be seen in Plate I. has, I thought, some resemblance to that of the Codex Bezae. But Dr Blass, who has seen a photograph, and Dr Rendel Harris, who has seen the original, both assign it to a date not earlier than the 7th century. An examination of the facsimile on Plate I. will show that the letter C is narrower in shape than it would be in a manuscript of the earliest period.

I believe that the text on each page of this little leaf is the lower part of a column in a page which contained several columns, and which had

the deep margin at its foot, usual in early Greek MSS., for by no other hypothesis can I account for the script ceasing at a point half way down each page, where there is no natural stop in its meaning.

One variant alone (from Dr Swete's text) will be observed: *παρὰ τῷ ἀρχιμαγείρῳ* instead of *παρὰ τῷ ἀρχιδεσμοφύλακι*, in Gen. xl. 3. It is not noticed in the Concordance of Redpath-Hatch; but from Field's Hexapla we learn that it exists in two other MSS. (not used by Dr Swete), in six MSS. according to Holmes; and it agrees also with the received Hebrew text *בֵּית שֵׁר הַטְּבָחִים*.

Before my usual summer holiday, I showed this leaf to several eminent Cambridge scholars, for the purpose of ascertaining from them, if possible, the meaning of the four small uncial letters *comε*, which I had detected on the margin of the Septuagint text. Their eyes were probably bewildered by the many loops of the 10th century Arabic script under which the whole ancient text lay hidden, and thus it was not until I had caused both sides of the leaf to be photographed, and had sent the photographs in September to my friend Dr Nestle of Maulbronn, that I was made aware of the full significance of my newly-revealed treasure. Dr Nestle not only found that *comε* was part of a Hexapla variant from Aquila's *ἐμβρασσόμενοι* but he also detected a column of other Hexapla readings on one margin of both pages. These were not difficult for me to verify, after my attention had been called to them. Dr Nestle says:

“The manuscript, from which the photographs of two pages have been placed in my hands, is important for three reasons:—

“1. Because uncial MSS. of Genesis are few; Sinaiticus and Vaticanus being defective for the greater part of this book.

“2. Because its texts appear particularly good, confirming Gen. xl. 3, the reading of Philo, *ἀρχιμαγείρῳ*, which had been changed by the latest editors of his works (Cohn Wendland, II. 211) into the reading of the Codex Alexandrinus, *ἀρχιδεσμοφύλακι*. The true reading was known till now only from the Coptic and Syro-Hexaplaric Version and from six cursives of Holmes.

“3. Because it contains marginal readings from the Hexapla of Origen, adding to those collected by Field some which were hitherto unknown, as xl. 7 *κακα* and *πονηρα* for *σκυθρωπα*.”

I published an account of this leaf and of the whole manuscript, so far as I then knew it, in the *Expository Times* for November, 1901. I have

since had the opportunity of submitting the leaf to my friend Dr Rendel Harris, with the result, that he has detected several breathings and accents; also the letter ϵ above the last word in f. 11 a.

After the photograph had been taken, a small fold in the margin was smoothed out. This revealed the beginning of the word $\epsilon\mu\beta\rho\alpha\kappa\kappa\omicron\mu\epsilon\upsilon\omicron\iota$, and also the existence of another word immediately following it—a word which the reagent would not bring up, so that only the indentations made by the stylus are visible. I at first thought that this word might be $\acute{\epsilon}\pi\epsilon\iota\sigma\epsilon$, but Dr Harris suggests $\eta\rho\acute{\omega}\tau\eta\sigma\epsilon$, as a variant to $\eta\rho\acute{\omega}\tau\alpha$, and thinks that it is in the larger script of the LXX text, rather than in the smaller one of the Hexapla variants.

Leaves from MSS. of the Peshiṭta Gospels.

I. ff. 135, 136 represent one leaf of a very ancient MS. of Syriac Gospels in the Peshiṭta version, probably of the 5th century. It was easily read, without any help from the reagent, the script being of a reddish colour, which contrasted well with the black of the Arabic script over-lying it. It is in two columns, of 17 lines each; and contains a text from John vi. 49.

The only variants from Mr Gwilliam's edition which it shows, are:

v. 54 om. ܐ before ܘܢܝܘܢ; v. 55 ܡܘܬܘܢ for ܡܘܬܘܢܐ bis, and ܚܘܠܘܢܐ for ܚܘܠܘܢܐܐ; v. 57 ܘܢܝܘܢ for ܘܢܝܘܢܐ.

A facsimile is given on Plate II., but, owing to the imperfect resources of photography, the faint yellow of the under script has been reproduced as if it were dark.

II. ff. 77, 79, 81, 82, 84, 86 represent three leaves of a MS. of Peshiṭta Gospels, of the 5th or 6th century. There was very little appearance of these being palimpsests, until I tried them with the reagent (hydro-sulphuret of ammonia) in August 1901. The script is in two columns, of 25 lines each. They contain texts from Matt. ix. 5 b—24; x. 9—28 a; xv. 37 b—xvi. 17 a.

The only variants from Mr Gwilliam's edition are:

Matt. x. v. 12 ܘܢܝܘܢ for ܘܢܝܘܢܐ; v. 14 ܘܢܝܘܢܐ for ܘܢܝܘܢܐ; v. 19 om. ܘܢܝܘܢܐ; v. 22 ܘܢܝܘܢܐ for ܘܢܝܘܢܐ; xv. 38 ܘܢܝܘܢܐ for ܘܢܝܘܢܐ.

אֲבִיָּא; xvi. 4 אֲחִיא for אֲחִיא; v. 13 אֲחִיא for אֲחִיא; v. 14 אֲחִיא for אֲחִיא.

The following portions are illegible: Matt. ix. 10 אֲחִיא—אֲחִיא, xv. 15, 16 אֲחִיא—אֲחִיא.

The text is broken by a rubric between v. 15 and v. 16 of Matt. x. אֲחִיא אֲחִיא and between v. 12 and v. 13 of Matt. xv. אֲחִיא אֲחִיא. A row of red points occurs after Matt. ix. 17, x. 23, xv. 38, and xvi. 4.

In the inter-columnar space several sentences in red occur; they are difficult to decipher, and belong to a much later period than the gospel text. So far as I have been able to read them, they are:

On the fragment of Matt. ix. אֲחִיא אֲחִיא; אֲחִיא אֲחִיא.

On the fragment of Matt. x. none.

On the fragment of Matt. xv. f. 84 אֲחִיא אֲחִיא; אֲחִיא אֲחִיא.

Arabic Document.

For ff. 78, 83, 85, the compiler has used three small leaves of what appears to be a private Arabic document, written in the cursive hand common to these deeds. The script appeared only after an application of the reagent to the surface of the very fine vellum; it is most distinct, though difficult to read, owing to its entanglement with the lines of the upper writing.

I deciphered half a line and a few other words, but as I made no further progress, I was glad to invoke the aid of my friend Professor D. S. Margoliouth, of Oxford, to whose kindness I owe the transcription and translation on pp. lxix—lxxi.

The document is written on one side of the leaves only.

one column, of which 17 lines are extant, and only on 8 lines of f. 45 a have I applied the reagent. The hymn is almost wholly composed of Biblical texts, canonical and uncanonical. The word *لذليلك* on f. 146 a l. 1 was observed by Dr Nestle to contain a correspondence with the text of the Sinai Palimpsest; it had puzzled me not a little, because of the strange punctuation which makes the *ي* look like a *ا*. Nevertheless the dot of the *ي* is clearly on the very edge of the leaf (see Plate VIII.).

Miscellaneous.

ff. 116—123, 140—146 contain beneath the Arabic, Mar Jacob and Chrysostom, a very troublesome Syriac text. Both scripts run the same way, and the latter was quite invisible without the reagent. Even after the application of that powerful awakener the words remained visible for a few minutes only, in some cases only whilst the page was wet. It has therefore been necessary to copy them very rapidly as they appeared.

f. 119, part of 116 b and f. 141 are from Mar Ephraim, and I have identified the text of the two former with that of a hymn in vol. IV. of Dr de Lamy's new edition.

f. 140 b is from Mar Jacob. This we know from its rubric.

ff. 145, 122 and 117 are probably part of the same text. I have printed only those pages of it where my transcription is tolerably full; in the hope that some future identification may help me to complete the remainder: ff. 116 a, 117 b, 118, 119 a, 120, 121, 122 a, 141, 142, 143, 144.

ff. 155, 162 were originally two leaves of an Arabic MS. containing a small Arabic script, of which even with the help of the reagent I have been able to decipher very little, and to identify nothing. The only words which I see clearly are the last line of f. 155 b,

..... لان له المجد ... الى الدهر امين

and on f. 162 a على الطوبة وعلى عمل الحو

and at the foot of f. 155 a داود and الشيطان.

These words point to a Christian text.

The text which lies above it is from Chrysostom. It will be seen that one closely written Arabic script on the top of another presents peculiar difficulties.

Origin of the Palimpsest.

We are of course quite in the dark as regards the early history of a manuscript which has lost both its beginning and its end. But I have a more valid reason for including it in this series of Sinaitic Studies than I had in the case of the little Palestinian Syriac Lectionary whose text forms the basis of No. VI. It is not only that I acquired it on my homeward journey from Sinai in 1895; but that I have since traced it through several hands into those of one who spent many months at Sinai, and proved himself more of an expert than I have been in acquiring manuscripts. The late Professor Palmer also in his very interesting work on the Desert of the Exodus reported as follows:

“Amongst a pile of patristic and other works, of no great age or interest, are some curious old Syriac books *and one or two palimpsests*. My hurried visit prevented me from examining these with any great care; but they would no doubt well repay investigation.”—Vol. I. p. 70.

The expression “one or two palimpsests,” must surely refer to more than that of the Old Syriac Gospels. But I will not dwell on this subject, which is, after all, a mere presumption.

Appendix of Taylor-Schechter Fragments.

I have, according to my promise, reprinted the text of Nos. XIV., XVIII. and XXIII. of the Palestinian Syriac Fragments in the Taylor-Schechter collection. Several emendations have resulted from Professor Ryssel's identifications of Fragments XIV. and XXV. with the life of St Philemon in the *Acta Sanctorum* of the Bollandists (first vol. for March, page 899); of Fragment XXIII. with the life of St Antony, see *S. Athanasii Opera*, 691 B, or the *Acta Martyrum*, edited by Bedjan, vol. v. p. 118, lines 7—12, the agreement in neither of these being very close.

Professor Ryssel has also identified Fragment XVIII. with the text of *Ecclesiasticus*, chap. xviii. vv. 18—33. This leaf was placed under glass before I received it, I could not therefore use the reagent: and the identification has enabled me to fill several gaps. It is the only scrap of Sirach extant in Palestinian Syriac; and it differs considerably from Walton's Syriac text.

TABLE OF QUIRES.

Quire	Leaf	Contents	Arabic later script
I.	1	Transitus	Martyrium S. Eleutherii
	2	Transitus	do.
II.	3	Transitus	do.
	4	Transitus	do.
	5	Transitus	do.
	6	Transitus	do.
	7	Transitus	do.
	8	Transitus	Mart. S. Eleuth., Athanasius, Historia
	9	Transitus	Athanasius [in Melchisedech
	10	Transitus	do.
	11	Septuagint	do.
	12	Paper, not palimpsest	
III.	13	Corân II	Theodosius
	14	Corân II	do.
	15	Corân II	do.
	16	Corân II	do.
	17	Corân II	do.
	18	Corân II	do.
	19	Corân II	do.
	20	Corân II	do.
IV.	21	Transitus	do.
	22	Transitus	Theodosius, Chrysostom, not extant
	23	Transitus	Chrysostom
	24	Transitus	do.
	25	Transitus	do.
	26	Transitus	do.
	27	Transitus	do.
	28	Transitus	do.

Quire	Leaf	Contents	Arabic later script
V.	29	Protevangeliū	Chrysostom
	30	Protevangeliū	do.
	31	Transitus	do.
	32	Transitus	Chrysostom, Mar Ephraim
	33	Transitus	Mar Ephraim
	34	Transitus	do.
	35	Protevangeliū	do.
	36	Protevangeliū	do.
VI.	37	Transitus	do.
	38	Transitus	do.
	39	Transitus	do.
	40	Transitus	do.
	41	Transitus	do.
	42	Transitus	do.
	43	Transitus	do.
	44	Transitus	Mar Ephraim, Mar Isaac
VII.	45	Syriac Hymn	Mar Isaac
	46	Transitus	do.
	47	Transitus	do.
	48	Transitus	do.
	49	Transitus	do.
	50	Transitus	Mar Isaac, Chrysostom, not extant
	51	Transitus	Chrysostom
	52	Transitus	do.
VIII.	53	Corân II	do.
	54	Corân II	do.
	55	Corân II	do.
	56	Corân II	do.
	57	Corân II	do.
	58	Corân II	do.
	59	Corân II	do.
	60	Corân II	do.
IX.	61	Transitus	do.
	62	Transitus	do.
	63	Transitus	Chrysostom, Theodorus
	64	Transitus	Theodorus
	65	Transitus	do.
	66	Transitus	do.
	67	Transitus	do.
	68	Transitus	do.

Quire	Leaf	Contents	Arabic later script
X.	69	Transitus	Theodorus
	70	Transitus	do.
	71	Transitus	Chrysostom, Prodigal Son
	72	Transitus	do.
	73	Transitus	do.
	74	Transitus	do.
	75	Transitus	do.
	76	Transitus	do.
XI.	77	Peshiṭta Gospel (Mt. ix.)	do.
	78	Arabic Document	Chrysostom, Mar Jacob
	79	Peshiṭta Gospel (Mt. xvi.)	Mar Jacob
	80	Double Palimpsest (Exod.)	do.
	81	Peshiṭta Gospel (Mt. x.)	do.
	82	Peshiṭta Gospel (Mt. x.)	do.
	83	Arabic Document	do.
	84	Peshiṭta Gospel (Mt. xv. xvi.)	do.
	85	Arabic Document	do.
	86	Peshiṭta Gospel (Mt. ix.)	do.
XII.	87	Transitus	do.
	88	Protevangeliū	do.
	89	Protevangeliū and Transitus	do.
	90	Protevangeliū	do.
	91	Protevangeliū	do.
	92	Protevangeliū	do.
	93	Protevangeliū and Transitus	do.
	94	Transitus	do.
XIII.	95	Corân II	do.
	96	Corân II	do.
	97	Corân II	do.
	98	Corân II	do.
	99	Corân II	do.
	100	Corân II	do.
	101	Corân II	do.
	102	Corân II	do.
103	Corân II	do.	

Quire	Leaf	Contents	Arabic later script
XIV.	104	Corân II	Mar Jacob
	105	Corân II	do.
	106	Corân II	do.
	107	Corân II	do.
	108	Corân II	do.
	109	Corân II	do.
XV.	110	Transitus	do.
	111	Transitus	do.
	112	Transitus	do.
	113	Transitus	do.
	114	Transitus	do.
	115	Transitus	do.
XVI.	116	Mar Jacob	do.
	117	Mar Jacob	do.
	118	Mar Jacob	do.
	119	Mar Jacob	do.
	120	Mar Jacob	do.
	121	Mar Jacob	do.
	122	Mar Jacob	do.
	123	Mar Jacob	Mar Jacob, Chrysostom
XVII.	124	Transitus	Chrysostom
	125	Transitus	do.
	126	Transitus	do.
	127	Transitus	do.
	128	Transitus	do.
	129	Transitus	do.
	130	Transitus	do.
	131	Transitus	do.
XVIII.	132	Protevangeliium	do.
	133	Protevangeliium	do.
	134	Double Palimpsest	do.
	135	Peshiṭta Gospels (John vi.)	do.
	136	Peshiṭta Gospels (John vi.)	do.
	137	Double Palimpsest	do.
	138	Protevangeliium	do.
	139	Protevangeliium	do.

Quire	Leaf	Contents	Arabic later script
XIX.	140	Mar Jacob	Chrysostom
	141	Mar Jacob	do.
	142	Mar Jacob	do.
	143	Mar Jacob	Chrysostom, Mar Jacob
	144	Mar Jacob	Mar Jacob
	145	Mar Jacob	do.
	146	Syriac Hymn	do.
XX.	147	Corân I	do.
	148	Corân I	do.
	149	Corân I	do.
	150	Corân I	do.
	151	Corân I	do.
	152	Corân I	do.
	153	Corân I	do.
	154	Corân I	do.
XXI.	155	Small Arabic	do.
	156	Corân I	do.
	157	Corân I	do.
	158	Corân I	do.
	159	Corân I	do.
	160	Corân I	do.
	161	Corân I	do.
	162	Small Arabic	do.

I have not been able to identify the extracts from Chrysostom, Theodosius, Mar Ephraim, Mar Isaac and Mar Jacob in the later script with anything extant in the works of these authors. They are possibly translations of something genuine, but if not, they are a very good imitation of the style of the writers whose names they bear.

INDEX OF PROPER NAMES.

Names which occur frequently, such as Jesus and Mary, are not included, neither are those in the Arabic Document, pp. lxix—lxxi.

A

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Abigail	ܐܒܝܓܝܝܠ	34
Abiram	ܐܒܝܪܐܡ	4,
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EMENDANDA

TO THE XXX PALESTINIAN SYRIAC TEXTS IN THE
TAYLOR-SCHECHTER COLLECTION.

(In a former book.)

Page 12, col. b, line 17	for	הזכססמ	read probably	הזכססמ
„ 20, „ a, „ 3	„	פלל פללמס	read	פלל כמס
„ 20, „ b, „ 4	„	חכסכ	„	חכסכ
„ 20, „ b, „ 8	„	מככ	„	מכ
„ 30, „ a, „ 2	„	פכסכ	„	פככסכ
„ 56, „ b, „ 18	„	פס	„	פס
„ 58, „ a, „ 17	„	כככ	„	כככ ככ
„ 58, „ b, „ 11	„	סככ	„	סככ
„ 58, „ b, „ 13	„	ככ...כ	„	ככ...כ
„ 60, „ a, „ 1	„	כככ	„	כככ
„ 60, „ a, „ 3	„	ככ	„	ככ
„ 60, „ a, „ 5	„	ככ...ככ	„	ככככ
„ 60, „ b, „ 11	„	ככככ	„	ככככ
„ 64, „ a, „ 13	„	ככככ	„	ככככ
„ 70, „ b, „ 12	„	כככ	„	כככ
„ 77, „ a, „ 12	„	כככ	„	כככ
„ 79, „ a, „ 13	„	ככככ	„	ככככ
„ 79, „ a, „ 14	„	ככככ	„	ככככ

f. 11^b

Gen. xl. 3, 4

ΚΗΠΑΡΑΤΩΑΡΧΙΜΑΓΕΙΡΩ
 ΕΙΣΤΟΔΕΣΜΩΤΗΡΙΟΝ.ΕΙΣΤΟΝ
 ΤΟΠΟΝΟΪΩΣΗΦΑΠΗΚΤΟ
 ΕΚΕΙ ΚΑΙΣΥΝΕΣΤΗΣΕ
 ΟΑΡΧΙΔΕΣΜΩΤΗΣΤΩΙΩ
 ΣΗΦΑΥΤΟΥΣΚΑΙΠΑΡΕΣΤΗ

Δ ΔΕΔΕΜΕΝΟΣ

Σ ΠΑΡΕΘΕΤΟ

Σ ΕΛΙΤΟΥΡΓΕΙ

f. 11^a

v. 7

Δ ΕΜΒΡΑΣΣΟΜΕ
 ΝΟΙ

Σ ΣΚΥΘΡΩΠΟΙ

ΔΣ
 ΕΝ ΤΩ ΟΙ
 ΚΩ ΤΟΥ

Δ ΚΑΚΑ

Σ ΠΟΝΗΡΑ

ΤΕΤΑΡΑΓΜΕΝΟΙ ΚΑΙ ΗΡΩΤΑ
 ΤΟΥΣ ΕΥΝΟΥΧΟΥΣ ΦΑΡΑΩ
 ΟΙΗΣΑΝ ΜΕΤΑΥΤΟΥΣ ΕΝ ΤΗ
 ΦΥΛΑΚΗ ΠΑΡΑΤΩ ΚΩ ΑΥ
 ΤΟΥ ΛΕΓΩΝ. ΤΙ ΟΤΙ ΤΑ ΠΡΟΣΩ
 ΠΑΥΜΩΝ ΣΚΥΘΡΩ ΠΑΣΗΜ
 ΡΟ

Fragment of a papyrus scroll containing ancient Greek text in the Septuagint script. The text is arranged in approximately 20 horizontal lines, with some characters appearing to be in a different script or dialect than the main text. The fragment is heavily damaged, with significant tearing and loss of material, particularly at the top and right edges. The ink is dark and somewhat faded, and the papyrus fibers are visible throughout the fragment.

وذلك لكي لا يفدزه او يتفوزه كل الذين يسلكون الطريق
 هكذا ادخل الى القيد وودفعه الى صاحب القيد ومن هو
 هذا صاحب القيد اعني صاحب الكنيسة الذي
 هو متعاهد الانفس وهو روح القدس والذين يحيون اليه
 يحيون والرحمة الذين يظنون به هذا المطلق والطريق
 الذي وقع بين النصوص ودفعه اليهم ليحفظوه
 وتناقه ثم خرج من العدا يعني من العدم بعد ذلك
 القديسين ومن بعد ذلك الفعل الصلح الذي صير حبه
 الى السهم الثاني وتعوده الى ابيه الخاضع ثم اهو
 الذي يعني من العدا الذي يفدك الوقت دفعه الى
 صاحب القيد وقد يفرق وقال له تعاهده وما انقذت
 عليه من عندك فاما اوفيك في نصراني اعطاه
 ما يفرق يعني انك لو ذكته بالعنفه والحدثه
 اعطاه ما يفرق اعطيه من ههنا والقديس واليه
 اعطاه ما يفرق قضيه اربطال حياتنا من عمو هذه
 الدين الذي هو النقا من الحياة الدائمه الاية اعطاه
 عندهم الانقلا من حسدنا ورجاه القيامه من الغي
 اعطاه من الامتاع من فعل السوا والاعتقاد
 اعطاه من الامتاع من فعل السوا والاعتقاد
 اعطاه من الامتاع من فعل السوا والاعتقاد

CORÂN I.

Folia I. II. scripti inferioris = ff. 147 + 154, 148 + 153 scripti superioris legi non possunt.

FOLIUM III.

Scripti superioris ff. 158, 159

Scripti inferioris Sura 24, vv. 2—29.

f. 158 a

Incipit	..... كُمْ	Sura 24, v. 2
	
	..... الْمُؤْمِنِينَ	
Explicit	..... ۱ الْكَذِبِينَ وَيَدْرُؤُا عَنْهَا	vv. 7, 8

f. 159 b

Incipit	..... أَرْبَعَ شَهَادَاتٍ	v. 8
	
	..... اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ	
Explicit	..... فَضُلُ اللَّهِ عَلَيْكُمْ	v. 14

f. 158 b

Incipit	..... وَيَبَيِّنُ اللَّهُ لَكُمْ	v. 17
Explicit	..... إِنْ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ	v. 23

f. 159 a

Incipit	..... عَلَيْهِمُ السِّنَنُ وَأَيْدِيهِمْ	v. 24
Explicit	..... كُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ	v. 29

¹ sic

FOLIUM IV.

Scripti superioris ff. 161, 156.

Scripti inferioris Sura 28, vv. 41—51.

Scripti superioris ff. 161 a et 156 b legi non possunt.

f. 161 b

Incipit وَجَعَلْنَاهُمْ أُمَّةً Sura 28, v. 41

Explicit مِنْ قَبْلِكَ لَعَلَّهُمْ v. 46

f. 156 a

Incipit بِهِمْ مُصِيبَةٌ بِمَا قَدَّمَتْ v. 47

Explicit الظَّالِمِينَ vv. 50, 51

. يَتَذَكَّرُونَ

FOLIUM V.

Scripti superioris ff. 160, 157.

Scripti inferioris Sura 29, vv. 17—30.

f. 160 a

Incipit سُولٍ إِلَّا¹ أَلْبَلَّغُ Sura 29, v. 17Explicit وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ^{*} [أَوْثَانًا] v. 24

. فِي الْحَيَاةِ

f. 157 b

Incipit بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا^{*} [وَمَا أَوْاكُمْ] v. 24

النَّارِ

Explicit لِمُفْسِدِينَ وَلَمَّا جَاءَ vv. 29, 30

ff. 160 b et 157 a legi non possunt.

¹ sic

* abscissum

FOLIUM VI.

Scripti superioris ff. 152, 149.

Scripti inferioris Sura 40, v. 79—Sura 41, v. 19.

	f. 152 a	
Incipit	. . . . . نَ اللَّهُ الَّذِي جَعَلَ لَكُمْ	Sura 40, v. 79
Explicit	أَمَّا بِاللَّهِ وَحْدَهُ	v. 84
	
	f. 149 b	
Incipit	. . . . . فِي عِبَادِهِ وَخَيْرُهُ	v. 85
Explicit	. . . . . وَوَيْلٌ لِلْمُشْرِكِينَ الَّذِينَ	Sura 41, v. 5, 6
	f. 152 b	
Incipit	. . . . . مِنْ فَوْقِهَا وَ	v. 9
	هَا فِي أَرْبَعَةِ أَسْوَآءَ	
Explicit	بِهِ كَافِرُونَ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي	v. 13, 14
	f. 149 a	
	
Incipit	لِلَّهِ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ	v. 14
Explicit	مَا جَاؤَهَا شَهِدَ عَلَيْهِمْ سَمْعَهُمْ ¹ وَأَبْصَرَهُمْ	v. 19

¹ sic

FOLIUM VII.

Scripti superioris ff. 151, 150.

Scripti inferioris Sura 44, v. 38—Sura 45, v. 20.

f. 151 a

Incipit Sura 44, v. 38
 تِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَاعِبِينَ مَا خَلَقْنَاهُمَا إِلَّا ^{*}[لَا بِالْحَقِّ] وَلَكِنَّ

Explicit v. 56
 الْمَوْتِ إِلَّا الْمَوْتَةَ الْأُولَى

f. 150 b

Incipit vv. 57, 58
 فَضْلًا مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ فَإِنَّمَا ^{*}[يَسْرُونَاهُ]

vv. 58, 59
 بِلِسَانِكَ أَعْلَهُمْ يَتَذَكَّرُونَ فَأَرْتَقِبْ إِنَّهُمْ ^{*}[رَتَقِبُونَ]

○ ○ ○ ○ ○ ○ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Sura 45.

Explicit v. 5
 فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآ

f. 151 b

Incipit v. 9
 وَ مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ

Explicit v. 14
 بِهِ وَمَنْ أَسَاءَ فَعَلِيَهَا

f. 150 a

Incipit v. 15
 هُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَيَّ ¹الْعَلَمِينَ :

Explicit v. 20
 ¹الصَّالِحَاتِ سِوَاءَ ¹مَحْذِيهِمْ

* abscissum ¹ sic

CORÂN II.

FOLIUM I.

Scripti superioris ff. 54, 59.

Scripti inferioris Sura 7, vv. 139—158.

f. 59 a.

Incipit **اَلْجَبَلِ فَاِنْ اَسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ** Sura 7, v. 139

Explicit **يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَأ** vv. 143, 144

f. 54 b.

Incipit **نُوا عَنْهَا غَافِلِينَ وَالَّذِينَ كَذَّبُوا¹ بِآيَاتِنَا وَلِقَاءَ** vv. 144, 145

Explicit **اَلْقَوْمِ الظَّالِمِينَ قَالَ رَبِّ اغْفِرْ** vv. 149, 150

f. 59 b.

Incipit **خَلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ¹ الرَّحِيمِينَ إِنَّ الَّذِينَ اتَّ** vv. 150, 151

Explicit **وَلِينَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ¹ الْغَافِرِينَ وَأ** v. 154

f. 54 a.

Incipit **إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي** v. 155

Explicit **إِلَّا هُوَ يُحْيِي اِتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي** v. 158

¹ sic

FOLIUM II.

Scripti superioris f. 103.

Scripti inferioris Sura 7, vv. 158—168.

f. 103 a.

Incipit Sura 7, vv. 158, 159
 النَّبِيِّ الْأُمِّيِّ الَّذِي

يُؤْمِنُ بِاللَّهِ¹ وَكَلِمَتِهِ وَآتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ وَمِنْ

Explicit v. 160
 وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

.

f. 103 b.

Incipit v. 165
 كَانُوا يَفْسُقُونَ

Explicit v. 168
 يُغْفِرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ

.

¹ sic

FOLIUM III.

Scripti superioris ff. 104, 109.

Scripti inferioris Sura 9, vv. 18—35.

f. 104 a.

Incipit¹أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ أَجَعَلْتُمْ سِقَ . . . Sura 9, vv. 18, 19Explicit¹أَوْكُمْ¹ وَإِخْوَانِكُمْ وَأَ v. 24

f. 109 b.

Incipit وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتَبَجَ v. 24

Explicit عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ يَا أَيُّهَا الَّذِينَ آمَنُوا vv. 27, 28

f. 104 b.

Incipit إِنَّهَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ v. 28

Explicit دُونَ اللَّهِ وَالْمَسِيحِ ابْنِ وَمَا v. 31

f. 109 a.

Incipit عَمَّا يُشْرِكُونَ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَا v. 31

Explicit عَلَيْهِمَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا¹ جِبَاهُهُمْ وَجُنُوبُهُ v. 35¹ sic

FOLIUM IV.

Scripti superioris ff. 53, 60.

Scripti inferioris Sura 9, vv. 35—59.

f. 60 a.

Incipit Sura 9, v. 35
 بِمِمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا
 Explicit v. 39
 عَذَابًا أَلِيمًا وَيَسْتَبَدِّلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ

f. 53 b.

Incipit v. 40
 اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ
 Explicit v. 45
 يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ

f. 60 b.

Incipit vv. 45, 46
 قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّ
 Explicit v. 52
 نَ بِنَا إِلَّا إِحْدَى الْحَسَنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ

f. 53 a.

Incipit v. 53
 قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا أِنْ يَتَّعَبَلْ مِنْكُمْ إِنَّكُمْ
 Explicit v. 59
 آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَنَا

¹ sic

FOLIUM V.

Scripti superioris ff. 105, 108.

Scripti inferioris Sura 9, vv. 59—79.

f. 105 a.

Incipit Sura 9, vv. 59, 60
اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ¹ رَغِبُونَ إِنَّمَا أExplicit v. 65
. إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ

f. 108 b.

Incipit v. 66
لَنْ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ¹ وَأَيَّتِهِ وَرَسُولِهِExplicit v. 70
الَّذِينَ مِنْ قَبْلِكُمْ¹ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أَوْ

f. 105 b.

Incipit v. 70
لَيْتَكَ حَبِطَتْ¹ أَعْمَلْتُمْ فِي الدُّنْيَا وَالْآخِرَةِExplicit v. 74
. جَهْدِ الْكُفَّارِ وَالْأَوْ

f. 108 a.

Incipit vv. 74, 75
عَلَيْهِمْ¹ وَمَأْوَهُمْ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ يَخْلِفُونَ بِأَExplicit vv. 78, 79
وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ¹ sic

FOLIUM VI.

Scripti superioris ff. 106, 107

Scripti inferioris Sura 11, vv. 20—39

f. 106 a.

Incipit	شَهِدْ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا ¹	Sura 11, v. 20
Explicit	دُونَ اللَّهِ مِنْ أَوْلِيَاءَ ¹ يَضَعُ لَهُمُ الْعَذَابُ	v. 22

f. 107 b.

Incipit	أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ ¹	v. 23
Explicit	بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ	v. 29

f. 106 b.

Incipit	هُمْ ¹ أَرَدْنَا بِأَيْدِي الرَّأْيِ وَمَا نَرَى لَكُمْ	v. 29
Explicit	أَقُولُ إِنَّي مَلِكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي	v. 33

f. 107 a.

Incipit	..... هُمْ اللَّهُ خَيْرًا اللَّهُ	v. 33
Explicit	أَصْنَعُ الْفُلْكَ بِأَعْيُنِنَا وَوَحِينَا وَلَا [تُخَاطِبُنِي]	v. 39

FOLIUM VII.

Scripti superioris ff. 16, 17.

Scripti inferioris Sura 13, vv. 18—34.

f. 17 a.

Incipit Sura 13, v. 18
¹اَسْتَجِبُوا لِرَبِّهِمُ الْحَسَنَى وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ اَنَّExplicit v. 22
¹اَقْمُوا الصَّلَاةَ وَاَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا

f. 16 b.

Incipit v. 22
¹وَعَلَنِيَّةً وَيَدْرُؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ ¹اُولٰٓئِكَExplicit vv. 26, 27
¹الْآخِرَةَ اِلَّا ¹مَتَّعٌ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا اُنزِلَ

f. 17 b.

Incipit v. 27
عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ اِنَّ اِلٰهَهُ يَضِلُّ مَنْ يَشَاءُ وَيَهْدِيExplicit v. 30
. بِهِ

الْاَرْضُ اَوْ كَلِمَةٍ بِهِ الْمَوْتَى بَلْ لِيْلَهُ الْاَمْرُ جَمِيْعًا

f. 16 a.

Incipit v. 30
¹اَفَلَمْ يَيَسِّسِ الَّذِينَ اٰمَنُوا اَنْ لَوْ يَشَاءُ اِلٰهُهُ لَهَدٰىExplicit vv. 33, 34
اِلٰهُهُ فَمَا لَهُ مِنْ هَادٍ لَهُمْ عَذَابٌ فِي الْحَيٰوةِ

FOLIUM VIII.

Scripti superioris ff. 14, 19.

Scripti inferioris Sura 13, v. 34—Sura 14, v. 8.

f. 19 a.

Incipit	الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ	Sura 13, v. 34
Explicit	وَاقٍ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا	vv. 37, 38

f. 14 b.

Incipit	لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآ	v. 38
Explicit	شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ	v. 43

f. 19 b.

Incipit	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الرَّ كِتَابٌ أَنْزَلْنَاهُ إ	Sura 14
Explicit	بَعِيدٍ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ	vv. 3, 4

f. 14 a.

Incipit	لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَ	v. 4
Explicit	إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ	v. 8

FOLIUM IX.

Scripti superioris ff. 15, 18.

Scripti inferioris Sura 15, v. 85—Sura 16, v. 18.

f. 18 a.

Incipit	وَمَا بَيْنَهُمَا إِلَّا بِأَحْقَىٰ وَإِنَّ السَّاعَةَ لَأَتِيَةٌ فَآ	Sura 15, v. 85
Explicit	فَسَوْفَ يَعْلَمُونَ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ	vv. 96, 97

f. 15 b.

Incipit	صَدْرِكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ	vv. 97, 98
Explicit	عَمَّا يُشْرِكُونَ خَلَقَ ¹ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ	Sura 16, vv. 3, 4

f. 18 b.

Incipit	خَصِيمٍ مُّبِينٍ ¹ وَاللَّائِمَةَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ	vv. 4, 5
	وَمَنْفَعٌ ¹	
Explicit	وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ	v. 11

f. 15 a.

Incipit	يَتَفَكَّرُونَ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَرَ وَالشَّمْسَ	vv. 11, 12
Explicit	يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ وَإِنْ تَعُدُّوا	vv. 17, 18

¹ sic

FOLIUM X.

Scripti superioris ff. 13, 20.

Scripti inferioris Sura 16, vv. 18—41.

f. 20 a.

Incipit	نِعْمَةَ اللَّهِ لَا تَحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ	Sura 16, v. 18
Explicit	يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا يَزِرُونَ قَدْ	vv. 27, 28

f. 13 b.

Incipit	عِدِّ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ ¹ وَأَتَتْهُمْ	v. 28
Explicit	تَتَّقُوا مَا ذَا أَنْزَلَ رَبُّكُمْ (قَالُوا خَيْرًا) لِلَّذِينَ أَحْسَنُوا	v. 32

f. 20 b.

Incipit	فِي هَذِهِ الدُّنْيَا حَسَنَةً وَلِدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ	v. 32
Explicit	لَوْ شَاءَ اللَّهُ مَا عَبْدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا	v. 37

f. 13 a.

Incipit	..... الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا ¹ الْبَلَاغُ لُمُبِينٌ	v. 37
Explicit	أَكْثَرَ النَّاسِ لَا (يَعْلَمُونَ لِيُبَيِّنَ) لَهُمُ الَّذِي يُخْتَلَفُونَ	vv. 40, 41

¹ sic

FOLIUM XI.

Scripti superioris ff. 55, 58.

Scripti inferioris Sura 16, vv. 80—98.

f. 58 b.

Incipit وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ أَلَمْ يَرَوْا إِلَى الطَّيْرِ Sura 16, vv. 80, 81

Explicit عَلَيْكُمْ لَعَلَّكُمْ تُسَلِّمُونَ فَإِنْ تَوَلَّوْا فَإِنَّمَا vv. 83, 84

f. 55 a.

Incipit عَلَيْكَ¹ أَلْبَلَّغُ الْمُبِينُ يَعْرِفُونَ نِعْمَةَ اللَّهِ vv. 84, 85

Explicit بَا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ v. 90

f. 58 a.

Incipit وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أ v. 91

Explicit غَزَلَهَا مِنْ بَعْدِ قُوَّةٍ¹ أَنْكُثًا تَتَّخِذُونَ¹ أَيْمَانَكُمْ v. 94

f. 55 b.

Incipit دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أ v. 94

Explicit إِنْ كُنْتُمْ تَعْلَمُونَ مَا عِنْدَكُمْ يَنْفَدُ وَمَا vv. 97, 98

¹ sic

FOLIUM XII.

Scripti superioris ff. 56, 57.

Scripti inferioris Sura 16, vv. 98—117.

f. 56 b.

Incipit	عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ	Sura 16, v. 98
Explicit	مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ قُلْ نَزَّلَهُ رُو	vv. 103, 104

f. 57 a.

Incipit	حُ الْقُدْسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِي	v. 104
Explicit	لُكْفِرَ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ	v. 108

f. 56 a.

Incipit	وَلَهُمْ عَذَابٌ عَظِيمٌ ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا	vv. 108, 109
Explicit	كَانَتْ آمِنَةً مُط	v. 113

f. 57 b.

Incipit	مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ ¹ فَأَذ	v. 113
	قَهَا	
Explicit	أ حَرَامٌ لَتُفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ	v. 117

¹ sic

FOLIUM XIII.

Scripti superioris ff. 96, 101.

Scripti inferioris Sura 16, v. 117—Sura 17, v. 10.

f. 101 a.

Incipit يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ¹ مَتَعُ Sura 16, vv. 117, 118Explicit أَنْ أَتَّبِعَ مِلَّةَ¹ إِبْرَاهِيمَ v. 124

f. 96 b.

Incipit

عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ v. 125

Explicit اللَّهُ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ v. 128

f. 101 b.

Incipit بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹ سُبْحَانَ الَّذِي أَسْرَى Sura 17

Explicit إِذَا جَاءَ وَعْدُ أُولَاهُمَا v. 5

f. 96 a.

Incipit v. 5

. وَكَانَ وَعْدًا مَفُ

Explicit الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ¹ الصَّالِحَاتِ v. 9, 10¹ sic

FOLIUM XIV.

Scripti superioris ff. 97, 100.

Scripti inferioris Sura 17, 27. 10---32.

f. 97 a.

Incipit Sura 17, v. 10أَنَّ لَهُمْ¹ أَجْرًا كَبِيرًا وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآExplicit vv. 15, 16

كُفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا مِّنْ أَهْتَدَىٰ

. لِنَفْسِهِ وَمَنْ ضَلَّ فَا

f. 100 b.

Incipit v. 16. تَنْزُرُ وَازِرَةً² وَزَرَ أُخْرَىٰ وَمَا كُExplicit v. 20وَسَعَىٰ لَهَا سَعِيهَا وَهُوَ مُؤْمِنٌ¹ فَأُولَٰئِكَ

f. 97 b.

Incipit vv. 20, 21

كَانَ سَعِيهِمْ مَّشْكُورًا كَلَّا نُمِدُّ هُوَآءًا

Explicit vv. 24, 25

وَقُلْ لَّهُمَا قَوْلًا كَرِيمًا وَأَخْفِضْ لَهُمَا جَنًا

.

f. 100 a.

Incipit vv. 26, 27

سُكْمٌ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ

Explicit vv. 31, 32

ا إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

¹ sic

FOLIUM XV.

Scripti superioris ff. 98, 99.

Scripti inferioris Sura 17, vv. 32—53.

f. 98 a.

Incipit إِنَّهُ كَانَ¹ بِعَبْدِهِ خَبِيرًا بَصِيرًا وَلَا تَقْتُلُوا Sura 17, vv. 32, 33

Explicit لَا وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا vv. 36, 37

.

f. 99 b.

Incipit وَلَا لَيْسَ لَكَ بِهِ v. 38

Explicit مِنْ¹ الْمَلَائِكَةِ¹ إِنَّا إِنَّا¹ إِنَّكُمْ لَتَقُولُونَ قَوْلًا v. 42

f. 98 b.

Incipit عَظِيمًا وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّ vv. 42, 43

Explicit يَنْ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا وَجَعَلْنَا vv. 47, 48

.

f. 99 a.

Incipit وَإِذَا ذَكَرْتَ رَبَّكَ فِي vv. 48, 49

Explicit فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ v. 53

¹ sic

ARABIC DOCUMENT.

TRANSCRIBED BY PROFESSOR D. S. MARGOLIOUTH.

The three pieces of parchment probably contained the whole of the deed, but about a third of the breadth was cut off, when it was written over; this appears from the amount of the *Basmalah* which remains. Owing to this loss and the obliteration of many words it is probably impossible to reconstruct the document, which contained among other things a deed of sale.

Rashidiyyah (line 10) is one of the villages of Baghdad (Yāḳūt), a little above Baradan, the town about three leagues due north of Baghdad which gave its name to the city gate (Lestrange, *Baghdad during the Caliphate*, p. 174 after Ibn Serapion, J.R.A.S. 1895, p. 271). There was another place of the same name in Africa (*Bibl. Geogr. Arabb.* III. 245), but this deed clearly refers to the former.

It is vexatious that the name of the river or canal on which the irrigated land was situated (line 3) is illegible. None of the canals mentioned by Mr Lestrange seem to correspond with the remaining letters.

The name of the place after which Abdallah is called is hard to read, but must, I think, be what has been printed. A place in Syria called Sakkā is mentioned by Yāḳūt.

In the description of the dinars (line 13) there is a fragment of a word which may possibly be *Ma'mūniyyah*, i.e. dinars coined by Al-Ma'mun, who became Caliph in 198 A.H. (813 A.D.). Makrizi in his monograph on the coinage (ed. Const. 1298, p. 11) says his coins were graven like gems owing to there being no dies. This would fix the date of the contract for the early ninth century, a date which the nature of the writing renders a probable one. Of the proper names the only unusual one is Sumānah, which is probably not unparalleled. Fa'r is given as a proper name in the *Ḳāmūs*.

White land in line 3 according to Dozy means in Egypt land that requires no irrigation. Perhaps it is better to render the phrase here "corn-land."

f. 78 b

.....	بسم الله الرحمن	1
.....		2
.....	جميعه ارض بيضا سقى على نهر لا. به حد	3
.....	مزرعة تنسب الى اهل	4
.....	من عبد الله بن عيسى السكوى ومن اخته سمانة ابنت عيسى ومن امه	5
.....	الكتاب بجميع ما يصير لذلك من حق ومرفق وطريق وسرب ومسيل ماء وبكل	6
.....	مقتضيها منها عبد الله بن عيسى بن ابي وروان السكوى واخته سمانة	7
.....	المذكور في هذا الكتاب	8

* * * * *

- 9 عبد الله بن عيسى [بن ابي وردان] السكوى ومن اخته سمانة ابنت عيسى السكوى ومن امه رقية]مد بحضرتيها شي وهذه القطعة من الارض تعرف بالمزرعة المتوجه الى الراشدية حدها م[ن
10 ورحبتها ومن الغرب تنتهي الى مزرعة تنسب الى ابي سعيد بن ايوب وصالح بن فار اشترى اسط
11 رقية ابنت محمد بن عمرو ومن ... واسماء ابنت عبد الله هذا المذكور سابقا من جميع د...
12 ولد... الوجوه كلها باثني عشر وعشرين دينارا ذهبيا عينا مامء... جياذا د...
13 عيسى وامه رقية ابنت محمد بن عمرو وحفيدتها اسماء ابنت عبد الله وافية بجوده وبراوه]م
14 بجميع حقوقه عند عقده هذا البيع المسمى فى هذا الكتاب من قبله لم يحق عليهم شي منه
15

* * * * *

- 16 لا فساد فيه ولا باس ولا خسار فيكل ما ارادوا
17 فعلى الجماعة المسمين فى هذا الكتاب ان يسلموا لهما واليهما كل حق يجب لهما عليهما
18 لهما عن صاحب امرهم جميع الدين يجب عليهم ان ياخذوهم بذلك
19 حياته ووصيا عنه دون ما سواه بعد وفاتهم راض كل واحد منهم بما حكمه . . .
20
21 بدين يجب بحق ثابت نحو ام واخت لا من لا حق لها بعينها فى ذلك ولا . . .
22 لهم دونهما وهؤلاء لهم ولكل واحد منهم المطالبة بما اوجبه الحق لهم
23 اقر عبد الله بن عيسى بن ابي رروان السكوى عن اخته سمانة ابنت عيسى وامه رقية
24 واقروا بسماعه وفهمه ومعرفته واشهدوا بذلك كله

1 In the name of God] etc.

2

3 the whole of it irrigated corn-land on the river Lā..h bounded

4 a farm called after the people of

5 From Abdallah Ibn 'Īsā Al-Sakkawi and from his sister Sumānah Bint 'Īsā and from his mother

6 the deed with all that appertains thereto of rights, and outhouses, roads, aqueducts, conduits and all

7 to be exacted of them twain by Abdallah Ibn 'Īsā Ibn Abi Wardān (?) Al-Sakkawi and his sister Sumānah

8 mentioned in this deed

- 9 Abdallah Ibn 'Īsā Ibn Abi Wardān (?) Al-Sakkawi and from his sister Sumānah
Bint 'Īsā Al-Sakkawi and from his mother Ruḳayyah.
- 10 ...anything in their presence. And this piece of ground is called the farm of
which the boundary goes towards Al-Rashidiyyah, from
- 11 and its area (?). And to the west it extends to a farm called after Abu
Sa'īd Ibn Ayyūb and Ṣāliḥ Ibn Fa'r bought
- 12 Ruḳayyah Bint Mohammed Ibn 'Amr, and from . . . and Asmā daughter
of the aforementioned Abdallah of all
- 13 . . . all the directions for 22 good dinars of solid gold of the coinage of
Mamun (?) . . .
- 14 'Īsā and his mother Ruḳayyah Bint Mohammed Ibn 'Amr and her grand-
daughter Asmā Bint Abdallah carrying out his generosity, and the ab-
solving of them
- 15 all his rights at the time when he covenanted the sale mentioned in this
deed above, of them none shall be incumbent on
- 16 . . . without mischief, harm, or loss therein. And whatever they
wish . . .
- 17 then it is incumbent on the persons named in this deed to hand over to
them twain and for them twain every right which belongs to them over
the former
- 18 to them twain on behalf of the general manager of their affairs all the
debt . . . they shall be bound to exact it from them
- 19 his life, and as his legatee to the exclusion of others after their death each
one of them satisfied with what is adjudged
- 20
- 21 who produces an acknowledged right, such as a mother
and sister, not a woman who has no rights of her own and no
- 22 to him to the exclusion of them twain. And to these and each of them
there shall be the right to sue for what justice gives him.
- 23 Abdallah Ibn 'Īsā Ibn Abi Wardān (?) Al-Sakkawi certified on behalf of his
sister Sumānah Bint 'Īsā and his mother Ruḳayyah
- 24 and they certified to having heard, understood and
comprehended it and called as witnesses thereunto

ERRATA.

Page	כ, col. a, line 6	for	זכא read	זכא
”	בב,	” a, ” 16	” לבזס	” לבזס
”	בב,	” a, ” 17	” סבא	” סבא
”	בב,	” a, ” 2	” הלסא	” הלסא
”		” 19	” סאול	” סאול
”	בב,	” 6	” הסבא	” הסבא
”	בב,	” a, ” 4	” לבא	” לבא
”	בב,	” a, ” 12	” הלסא	” הלסא
”	בב,	” 2	” סבזס ¹	” סבזס
”	בב,	” b, ” 13	” סבא	” סבא
”	בב,	” a, ” 11	” הלסא	” הלסא
”	בב,	” a, ” 1	” הלסא	” הלסא
”	בב,	” a, ” 12	” סבא	” סבא
”	בב,	” a, ” 10	” הלסא	” הלסא
”	בב,	” b, ” 14	” סבא	” סבא
”	בב,	” a, ” 17	” הלסא	” הלסא
”		” b, ” 22	” סבא	” סבא
”	בב,	” a, ” 9	” סבא	” סבא
”	בב,	” a, ” 3	” הלסא	” הלסא
”	בב,	” b, ” 11	” סבא	” סבא
”	בב,	” a, ” 5	” סבא	” סבא
”	בב,	” b, ” 25	” סבא	” סבא
”	בב,	” b, ” 24	” סבא	” סבא
”	בב,	” 23	” סבא	” סבא
”	בב,	” 16	” הלסא	” הלסא
”	בב,	” 2	” סבא	” סבא
”	17,	” 1	captain	fuller

¹ sic in Cod.

وبعث الفيلسوفين وبعثوا حذنا بخطايرنا و
 باعمالنا حذنا انما طيب بعثوا الذي فاضد علينا
 فامن في تلك الكفة حذنا عظيم وبارك علينا
 فليس المسلي وانه نطقنا لا الهنا السيد المسيح
 الموكب الذي كان ركب فيه فلما كان يوم
 السبت اجتمعوا ليكفوا كلهم في مجمعهم
 وبعثوا اطفال حذنا من امون من الرب يسوع المسيح
 فقالوا يا حذنا حذنا حذنا سمعنا وما صنع
 بس هكذا اساءوا المظع في الموكب
 احذنا هو فالان في ربه وانه عظيم الله وانه حذنا
 صلوا على وجهه وبعثوا حذنا وقال يا حذنا
 يسوع المسيح في الخلق وانا حذنا في القدر العباس
 وبعثوا حذنا حذنا حذنا حذنا حذنا حذنا حذنا
 فقالوا لهو ليس المسيح كل مني سمعنا هو حذنا
 واني امون من الموكب يسوع المسيح



وہیلر وسمہر لکھنؤ وسمہر

کھنؤ ہزار -

لاہنتہا لکھنؤ ہنتہا وہام

صہ فرہل - ہکھلہر وسمہر / وسمہر /

صہ وسمہر / GEDSH وسمہر / اللف .

صہ اہل لکھنؤ صہ ہا ہکھلہر صہلہر

صہ ختہلہر صہلہر -

وہلہر / وسمہر /

انہو

تعالوا يا فلاحوا واحوا واضموا له فسادا كبريا عظيما
هو بيت دعوته في العالم موصوعا اهرابا ابايين
وادخلوا واستنوا بهك: معمود به تايته في العريد
تسليم بها اطلب يا حيا لتتطف من جميع انفسكم
الدموع هي مصطوة الكربون التي قد كتبت فيها
وبالحون اسلوا فيها ان كتبت تاييب جميعا التمام
وتن الكموع ويطوع على رزع النصف بكم يطعمو جميع
الاشجار وخصبوا ان لا يدبروا الكا على حثولها
فمسير سبل تبقوا رزعها بتطف الكموع يطهر
رزع هذه المباركة لانها ارض طاهرة ويصير يسير
تلت اسكب الكموع في طلبتي لان بها تبقو
وتغويوا اشعار التي وكعملت: مبلوع صعبو يستطيع
ان يها كل الكنوب بلواها في عطا الجبال وامبار
الاشجار انفقوا على انفسها كمثل دموع العنين بلوان
احاطت امواج بحودى وقاس له بقدر يعسر منادى تفتك
حفظوا وودى لسيرة ان است ان ات من حكا قتل
لذات قد العبير حوا زتم اشعروا وتبكت ايه الحيا الذي
قد حوا ان ايامه بالباطل ووج بصره الكون قد بكت
جميع ما لم: فوج حنا الضعيف وحا طاب به السعد
من حيا حنا

وهو يهواه بعد نفسه لشقاؤه: أبقاها على الظلم
 بلا بيان: وبالفساد طمأنينة بعماله: فليلليل
 سلك الفناء على عظمه بوه: ونسج وأمس المسكنه
 الذي أحده الزمان: وحسبته وقتها: درجة حاجه
 بشقا عظمه كل عناه: فبها بالاطوار لم يقبله تقي
 وبالخارج المليه: حوان كان يتنصب: رزب الحوج
 لابن العمير عشق: وجعل يهتد كيف حيا بالشقا
 الذي قد ناله: نور من تلك الحياه والنعمة العنونه
 وطار الضعيف حياه: فله قلبه المعيشه
 أحذر نفسه من الاجره: كذا العطر الذي وقع وكان
 جود يدي في حسه بالمسكنه: أو سمع ياتا يسب
 وأحون على حباره: ويصعب خبره كذا في شيه
 بلا نهي: أحون نفسا بأخاض على عسود من
 هكذا أحور الذي قد وضع لك: أو تقط منه مثل المر
 فنزل بها بعينها حتى التايين يكتفي بالابن الاصغر
 نسبة النفس: فمراة: ونسب أحواضا بفسادها
 لأن انكسارها من عتاج إلى الحون: وهي على الشعب
 والشعب: فما كان وبالاعمال: كذا كذا في حيا
 وبالرحمة: كذا كذا: وهو من الله به كذا كذا

احذر الا يكون حجب الفضة والفضة احذر الا يكون في
رأيه الكذب المنقذ او تنقذ الرضا السهم الفيد
منه يهرب الملك انظر الا يكون فيك تنقذ الكاذب
ولا يلقط منقذ باطل ولا يكون اذنب مكلمه
لا كل حور الناس فان كان فيك تنقذ وصفا
فلن يهرع عنك ان الملك فكاتبه هو بيان فان جا
واصاب فيك تنقذ وصفا وليس فيك
وان رجع عنك بعد مجيئه اليك فان العاد يرجع
اليك وليس فيك يكلمه كما ورد عنه فهي
تسب بالاستواء التي وليس فيك اولاد علماء
ان تكلموا الملكوت اليك فاصبر لها موضع تنقذ
ذلك تلهم وتأتيك ويهويون الاعدا عنك وتنفذ
بالاشواق قلت انت تأتي الملكوت وانما تكون
مسرورة في الارض كل ما في السماء هو ان تلهم
تكون فينا منسب العبد والارواح حتى تكلم
بعض الكهنة يحيى فد امر الله كسوفه
ليكون يعطيه كل مسلاته كذا ايضا



في الافطار والحلحله اللطيفه والشمه والشمه الصبر
 فيه يشبه من تجريد وراظه: بل ينبغي ان تعلم ان الصبر هو
 مفتاح كل فضل ومعين لكل خير: بل الصبر ينال الطوبى
 ايمن فضله وانزل الله من القدرين وتواضعهم
 وانصبار تنقيه وحسن محاسبه وقتل رغبه
 وكثيره رحمة وحسن تجاوزه عن من اسأله: ووشيه
 فكهه في الشرب وتركه لا شغل الكثير او اقتضاره
 وقتوعه عن التذوق والشرب في الماطل: وان كان
 ان بعض الصالحين يشبهون الشيطان غير ممكن
 بالصلاح ولا العمل اخير: وتعلموا ان الصبر
 صبر وهو صبر لا يهوى كثير من الاكل اذا ما افترقا
 فغيرت فوه كمثل الخفا وبها من البياضه الى الصالح
 وتسمى انهارهم مشبهين شاعرا وقت المساء وليس
 ذلك الذي يدل احب وهو يدكي انفسهم ولطفا
 للمعروفه والاعمال الخيره وطريق الانتفاع: ولكن اقول
 انهم وان كانوا لهم قبال اليرقان ذلك من الرغبه
 وعادوا اليه: وان تنكروا العكس وانما ذلك كثيره
 كالمعروفه على كثيره الاطعمه: جنفوا على



وهو الذي في الاحلام يوسف وهو الذي
من اهل بيته وهو الذي خرج في اسير من ارض مصر
وهو الذي تسمى لهو البحر الاحمر وهو الذي
عنه هو وهو الذي في حلاله هو اما المك
وهو الذي في حصره او في حصر الاسد وهو الذي
اخرج من اسوايل الامم من الصوم والصدقات
لهو الذي من السباوات هو من ارض ايرب السبا
وهو الذي هو في حصره العبد له وهو الذي
اعان يسوع بن نون في القتال وهو الذي سجد
لداوود وفتح في ارضه وهو الذي سجد
واسرايل وهو الذي في حصره وهو الذي اهدى
حيات ارجار في حصره اود وهو الذي اعطى
الحك سليمان وهو الذي في حصره اعدا من حصر
الاسك وهو الذي في حصره المسك عدوه جودس
وهو له الالهة النوى والاسماوات والارض
والبحار والارواح والملايكه المستعدين له

لليهود ابن حنايا الذي جاء معي من قيسارية
 وامن باليسوع المسيح اجابوه اليهود وقالوا
 له اني نزلنا الى مصر الى القصر الذي كان يهوسى
 وامن باليسوع المسيح فقال فليس عندي علم
 تفعلوا لي اذ قالوا يا فتوى وبنى القصرين لان
 قان حكم قتل اخيه هابيل قال الرب لهم
 اسعد ان ايل اخوك: وكن ان الله يريد
 هذا قان الله كما قلتم اني اخي ابن هابيل اخي
 ناطور ان الله فقال الله لرب اسعد اني صنع
 دم اخوك يصح من الارض معونه الارض تخلك
 حين فعلت فيها وقتلت من اخوك من يكد
 فقال لهم فليس قروا ان ابن حنايا وانا اطلب من
 في يسوع المسيح فبعثوا كور خطايم اجابوه
 اليهود وقالوا له فكفنا القصره واحكامنا ما نرى
 ان الله ولا ما اصاب ذلك الكافر بالناموس

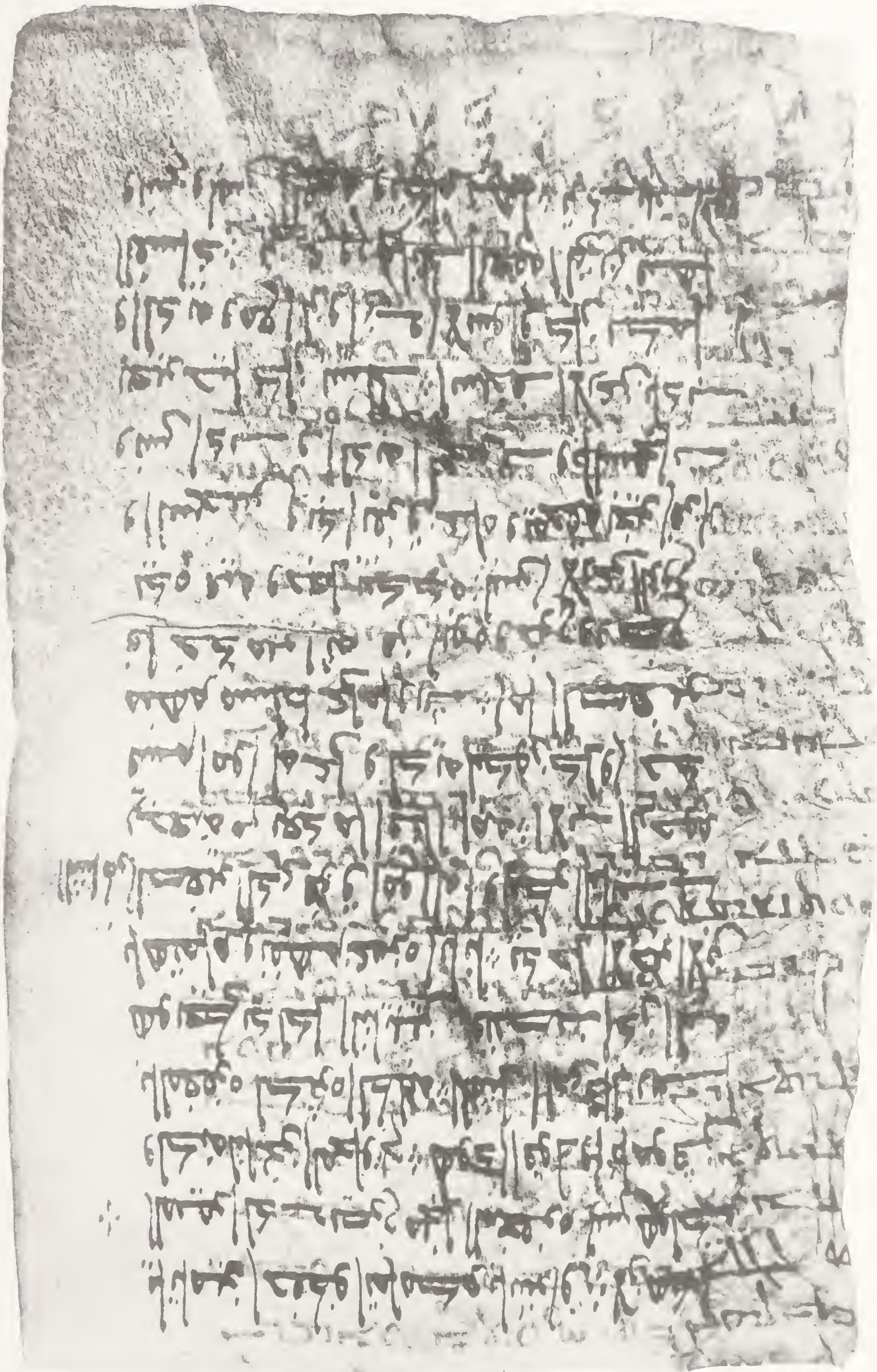




لا تترك الأرض بعدن ولا تحب اليها انظر من الفروع
لا تكون حياها من ارض الملك الذي هو ارض السيد فمما امر الله
لا تكون هذه الارض ارض الملك لانها ارض الرب فليس بالظلمة التي بيضاء
جميع الحيات الكدية هي تلك التي اولى بها انظر
فاما ملك الملك فانه كما امر الله في ارض مصر
كل من يفر بالملك الذي له فانه يدخل الارض ما يحسن
كل من يصعد ان يرفق عودين فهو قيسل هذا العالم الظاهر
كل من يطعم ان يرفق فليس يعجب نفسه بغيره
كل من يامر به لهما النجاح فخير يوم يبعثه الله
ان كنت بالحقيقة رجوا ملكه فلا تخشوا
ان كنت ليس تكذب له اما ان كنت بالحقيقة فامور
الذي يصعد وهو عليه فمما بعد هذه ان يفر
الذي يسمع مقالات الكتب فمما هو الجارية والذين
كل من يصعد وان يرفق فليس يحزنه وحده
كل من يفر فليس يفر فليس يفر
كل من يفر فليس يفر فليس يفر
كل من يعلم ان يفر فليس يفر فليس يفر

نه

از اعمال بیاد عدالت صدقه لا محاله
از عدالت بیاد نفاق و فتنه انت بیاد طلاق
از عدالت بیاد رعبه فالس انت الصوره و اذ خلد الملال
از عدالت بیاد امر کار بیاد طریقه بیاد عدالت
از عدالت بیاد امور فتنه و فتنه بیاد عدالت
بیاد هوصله بیاد منافع و لکنه عدو و بیاد
از عدالت بیاد امور عدالت و بیاد عدو و الفهم
که در این شعبه لوبی و بیاد عدالت
لا تفرح بفتح حقی و تلبس اسکیه طریقه
اللس تعب من داخر و تو دا با القوی من خارج
لا تفرح بفتح حقی و تلبس اسکیه طریقه
لا تقص من اعمال ملا کف و احکم من طریقه
من المیل الاول ابدا فصل و اطلب الرحمن
و ثلثه ساعات بجزوه و ۲ ساعه ساعات
اشکوه و ۲ ساعه ساعات محرابه و ۲ ساعه ساعات
بارکده ساعات لا تظلم من تعب و القانون الی علی
و حرمه ساعات حیل کون متا بد عمل



DOUBLE PALIMPSEST

f. 80^b

Isaiah lx. 2^b—7 Exod. xiv. 24, 25^a

PROTEVANGELIUM JACOBI.

TRANSLATION.

IN the hope of the Holy Trinity, one in essence, we begin to write p. 2
the book of the History of the Mother of God, Mary, from the day of
her birth until the day of her exit from this world. May her prayer be with
us! Amen, amen.

Book the First about her parents, and also about her Annunciation by the
Angel.

There was a certain man whose name was Yônakîr who was very rich in Cf.
the fear of God. And he presented his offerings to the Lord in double Tisch. 1
measure, saying to himself, "Let this superabundance which I offer be on
behalf of all the people. And that portion which I owe by the law I offer
it to the Lord that it may be to me for expiation." And when the great
day of the Lord drew near, in which the children of Israel offered their gifts,
Rûbîl arose before Yônakîr and said unto him, "It is not lawful for thee to
make an offering before me; because thou hast not produced seed unto Israel."
And Yônakîr was grieved exceedingly; and he went to his house in sadness.
And he said to the twelve tribes of Israel, "Have I alone not produced
seed in Israel?" And he looked, and sought, and investigated. And he found
that in the generations that are past, all righteous men have established seed
in Israel. And he remembered the patriarchs Abraham and Sara his wife, that
in their latest days they had a son, Isaac. And Yônakîr was grieved exceed-
ingly. And he was neither seen by his wife, nor did he go to his house; but p. 3
he betook himself to a desert place and pitched his tent there. And he
fasted there for forty days and forty nights. And he said to himself, "I will
neither eat nor drink until the Lord God visit me. But prayer shall be to me
in the place of food and drink." But Hanna his wife sat mourning. And she Tisch. 11
lamented with two lamentations saying, "I lament first because of my widow-
hood; and secondly, because I am debarred from bearing." When the day
of the Lord drew near Yônâthîm her handmaiden said to her, "How long
wilt thou humble thy soul? Behold, the great day of the Lord draweth nigh
when it is not lawful to mourn. But take to thyself this head-band, which my
mistress gave me as my wages, and bind thou it on. It is not lawful for me
to bind it on, because I am a maid-servant, and the sign of the kingdom is

upon it." She said unto her, "Get thee hence, whilst I have not committed these sins; behold, the Lord hath humbled me greatly. And mayhap this hath been given to thee with guile, and thou hast brought it to me that thou mightest make me share in thy sins."

Yônâthîm said to her, "What shall I say? would that it were good! Behold, God hath withheld His mercy from thee, that thou mayest not yield fruit in Israel." And when Hanna heard these things, she was grieved exceedingly. And she took off her garments of mourning, and washed her head, and put on royal raiment. And at the ninth hour she went down to walk in the garden. And she sat beneath the shade of a laurel tree. And she prayed, and besought, and blessed the Lord, saying, "O God of our fathers, bless me! and hear my prayer and my entreaty, as Thou didst bless my mother Sara, and didst give her a son, Isaac."

p. 4

Tisch. III

And while she said these things, she raised her eyes towards heaven, and she saw a sparrow's nest in the laurel tree. And she sighed to herself and said, "Why am I not unborn? Or how and why was the womb prepared for me? for behold I alone am a curse to the children of Israel. They deride and mock me; and they thrust me forth from the house of the Lord God. Or why am I not at least like the dumb beasts, for even they bear [children] before Thee, O Lord! Or why am I not like this earth, for it also yieldeth the fruits in their seasons, and it blesseth Thee, the Lord." And when Hanna

Tisch. IV

had said these things, the angel of the Lord stood before her and said unto her, "Hanna, the Lord hath heard thy supplication. Thou shalt conceive, and shalt give birth, and thy seed shall be spoken of in all the world." And Hanna said, "As the Lord my God liveth, if there be a child, whether it be a male or a female, I will give it to the Lord God. And it shall serve before Him all the days of its life." And immediately two messengers came saying to her, "Behold Yônakîr cometh with his flock, because the angel of the Lord hath said unto him, 'Yônakîr, the Lord hath heard thy supplication, get thee down hence. For behold! Hanna thy wife is with child.'" And Yônakîr went down, and called all his shepherds, and said unto them, "Bring me hither ten ewe-lambs of the flock in which is no blemish; and let these ten fat lambs be for the Lord God. And bring me ten fat bull-calves without blemish, and let them be for the priests and for the elders of the people, and a hundred kids of the goats, and let them be for all the people."

p. 5

Tisch. v

And when Yônakîr came with his flock, Hanna was standing by the wayside. And she saw Yônakîr; and she hung on his neck saying to him, "Now I know that the Lord my God hath blessed me exceedingly. For behold! I was a widow, henceforth I am not a widow; I was barren, and I had no children, behold I am with child." And when Yônakîr had rested the first day in his house, he made offerings for himself, saying, "If the Lord my God is reconciled to me, it will be known in the insignia that is betwixt the eyes of the priest; until he goeth up to the altar of the Lord, and He seeth no sins in him." And Yônakîr said, "Now I know that the Lord my God is reconciled

to me, and He hath forgiven me all my sins." And Yônakîr went down from the house of the Lord justified; and went to his house.

And when Hanna's days were fulfilled, in the ninth month she brought forth. And Hanna said: "My soul doth magnify the Lord on this day," and she lay down on the bed. And when the days were fulfilled, Hanna washed herself as for a purification and gave the breast to her daughter. And day after day the girl grew strong; and when she was six months old her mother set her on the ground to see if she could stand. And she lifted her foot seven times and came to her mother. And then her mother caught her up, saying, "As the Lord my God liveth, thou shalt not walk on this until I shall carry thee to the house of the Lord." And her parents made her chamber a sanctuary. And they did not allow anything dirty or impure to come near it. And her mother said, "Let no one approach it who is not clean, but rather let those virgins, daughters of the Hebrews come, who are undefiled. And let them be with her." And they came and rejoiced with her. Tisch. vi

Now when the maiden was a year old, Yônakîr made a great reception, and he bade the priests, and the chief priests, and the elders and scribes of the people. And they blessed her and said, "The God of our fathers bless this maiden and give her a name glorious in all generations and amongst all peoples." And all the people said "Amen." p. 6

And when they presented her again to the high priests they blessed her, saying, "The God of our fathers who is on high bless this maiden with a new blessing, which shall not pass away and shall not fail." And her mother caught her, and took her up to the sanctuary which they had prepared for her in her chamber. And she sung a holy hymn saying, "The Lord hath visited me, and hath made the reproach of mine enemies to pass away from me. And the Lord my God hath given me the fruit of righteousness. And who will announce to the sons of Rûbîl that Hanna is giving suck? Let the twelve tribes of the sons of Israel hear that Hanna is giving suck." And she left the girl in her chamber and went out and served the guests. And when the feast was ended, they went down rejoicing and praising God. And the maiden grew in months. Tisch. VII

And when she was two years old, Yônakîr said unto Hanna his wife, "Let us carry this maiden to the temple of the Lord, according to what we have promised, lest the Lord turn away His face from us, and accept not our gift." And Hanna said, "Let us wait till the third year lest she should long for her father and her mother." And Yônakîr said, "Thou hast well spoken." And when the maiden was three years old, he said, "Let us call virgins of the daughters of the Hebrews, undefiled, and let them hold burning lamps before her, that she may not turn back and her heart be made captive, away from the house of the Lord." And they did thus until they went up to the temple of the Lord. Tisch. P. 15

And when she arrived at His temple, the priests received her and kissed her, and said to her, "May the Lord magnify thy name in all generations." p. 7

Tisch. VIII
Because in thee the Lord revealeth redemption unto men." And the priest made the maiden sit on the third step of the temple, and the Lord shed grace upon her; and she danced with her feet, and all the children of Israel loved her. And they called her name Mary. And her parents went down thence, praising the Lord, that she did not turn towards them.

Tisch. P. 17
She was in the temple of the Lord like a dove that is fed; and she took her nourishment from the hand of an angel. And when she had grown up, the priests took counsel saying, "Behold, Mary has become twelve years old in the temple of the Lord. What shall we do with her, that she may not defile the temple of the Lord God?" And the priests said unto the high-priest, "Go thou into the sanctuary, and pray for her, and whatsoever God may show thee we will do."

Tisch. IX
p. 8
p. 9
And [he went] into the Holy of Holies, having upon him the twelve bells. And he prayed concerning her, and besought God. And the angel of the Lord replied saying unto him, "Zacharia, Zacharia, assemble all the widowers of the nation and let each of them bring thee a staff. And by which of the staves the Lord shall show thee a sign, let its owner have Mary to wife." Then heralds went forth through all the land of Judaea, and they blew the trumpet of the Lord, and immediately [the people] assembled and came to the chief priests, and they gave them their staves; and when the priest had received them he went into the temple and prayed. And when he had finished his prayer, he took the staves and went out. And he gave them their staves, and no sign was visible. But there was the last staff belonging to Joseph. He took it, and a dove went out of the staff and remained on Joseph's head. And the priests said unto him, "Joseph, the virgin has come to thee from the Lord, by thy lot, that thou shouldest take her and keep her." Joseph answered and said, "I have children and they are men; and this is a girl. Perhaps some event may happen, and I may become a scorn in Israel." And the priests said to him, "Joseph, fear God; and remember what He did to the sons of Korah and Dathan and Abiram; how the earth was opened, and swallowed them because they rose in strife. And now be afraid, and take her into thy keeping." And Joseph fearing, said to Mary, "Behold! I have taken thee from the temple of the Lord, and now behold! I leave thee in my house, and I will go and build my houses, and then I will come beside thee. Henceforth the Lord will be thy keeper."

Tisch. x
And it came to pass that there was a council of the priests, and they said, "Let us make a curtain for the temple of the Lord." And the Priest said: "Summon to me eight virgins of the tribe of King David who are chaste and holy." And the officers went seeking and found seven. And the Priest remembered the girl Mary, that she also was of the tribe of David's house; and that she was

pure unto God. And the officers went and brought her to the temple. .And the Priest said: "Let them cast lots as to which of these it shall fall to weave the gold, and to which the white and to which the linen and to which the silk and to which the violet and to which the scarlet and to which the purple." And the purple and scarlet came to Mary, and she took [them] and went to her house. Now at that time Zacharia was dumb, and Samuel was priest instead of him until Zacharia should speak.

Now Mary took the scarlet and wove it: and she took a pitcher Tisch. XI and went to fill it with water, and lo! a voice was heard which said to her: "Hail to thee O favored one! the Lord is with thee; blessed art thou among women." And Mary looked to the right and to the left that she might see whence that voice had been heard by her. And being terrified she went into her house and put down her pitcher. And she had taken the purple and had sat down, and separated it¹. And behold! the angel of the Lord stood before her and said to her: "Fear not, Mary, for lo! thou hast found p. 10 favour before the Lord of all; and thou shalt conceive by His word." And when she heard [it] she considered in herself, saying, "Shall I conceive and bring forth from the Lord, as all women bring forth?" And behold, the angel of the Lord was sent; and he said unto her: "Not thus, Mary; but the power of the Lord shall overshadow thee; because He Who shall be born of thee is holy, and He shall be called the Son of the Highest. And thou shalt call His name Jesus, for He shall save His people from sins." And Mary said, "Behold I am the handmaiden of God, be it unto me from His presence according as thou hast said."

And Mary made the purple and carried it to the priest. And Tisch. XII the priest blessed her, saying, "Mary, the Lord God hath magnified thy name, and thou shalt be blessed in all generations of the earth." And Mary was filled with joy, and went to Elizabeth her cousin. And she knocked at the door. And when Elizabeth heard [it] she threw down the sieve which she was holding, and came to the door and opened [it] to her. And Elizabeth blessed her, saying, "Who hath done this unto me, that the mother of my Lord should come to me? For lo! when thou didst speak, he who is within me leapt and blessed thee."

¹ Cod. the purple.

p. 11 But Mary forgot the words which Gabriel had spoken to her and looked up to heaven, saying, "Lord, who am I that all generations should call me blessed?" And she was with Elizabeth for three months, and day by day her womb grew large. And Mary was afraid and came to her house. And she hid herself from the children of Israel, being then sixteen years old, when these mysteries took place

Tisch.
XIII

And when it was the sixth month with her, Joseph came from the buildings which he was rearing. And he went in and found Mary great with child. And he beat his face with his hands and threw himself on the ground and wept bitterly and said, "With what face shall I look to the Lord God? What shall I pray for about this girl? because while she was a virgin I took her from the temple of the Lord God, and I have not guarded her. Who has practised deceit? or who has done this wickedness in my house? who has captured this adorable virgin from me, and has defiled her? Perhaps it has happened to me anew as to Adam; for at the moment when Adam was praising God, (the serpent) found Eve alone and deceived her and defiled her. Thus has it happened also to me." And Joseph arose from the sackcloth and he called Mary and said unto her, "O woman on whom was the care of God! what is this that thou hast done? thou hast forgotten the Lord God; why hast thou done thus, and hast forgotten the Lord? Why hast thou altogether humbled thyself, thou who wast reared in the Holy of Holies?" But she wept bitterly, saying, "As the Lord my God liveth, I am chaste, and no man hath known me." Joseph said unto her, "Whence then is this that is in thy womb?" Mary said: "As the God of Israel liveth I know not whence this is that is within me."

p. 12

Tisch.
XIV

And Joseph feared greatly, and it grieved him concerning her; and he asked about her, what he should do unto her. And he said to himself, "If I hide this sin concerning her, I shall be found fighting against the law of the Lord; and if I reveal it concerning her to the children of Israel, I fear lest the spirit of an angel be within her, and I shall be found having delivered up innocent blood to the doom of death. What therefore shall I do to her? I shall dismiss her secretly." Then night overtook him, and behold! the angel of the Lord appeared unto him in a dream, and said unto him, "Joseph, fear

not for the girl; for that which is within her is of the Holy Ghost. And she shall bear to thee a son, and thou shalt call¹ his name Jesus, for he shall deliver his people from their sins." And Joseph arose from his sleep, and praised the God of Israel, Who had given His grace, and had protected her.

And Hanna² the scribe came to him, saying to him, "Joseph, why didst thou not appear in the synagogue?" And Joseph said unto him: "Because I was tired from the road, and I rested the first day." And Hanna turned and saw Mary, her womb being great. And he went to the high priest, and said unto him, "Joseph, about whom thou didst bear witness, has done a great iniquity." And the high priest said: "What is this?" And Hanna the scribe said: "Joseph has defiled the virgin whom he took from the temple of the Lord, and has secretly anticipated his marriage, and has not made it known to the children of Israel." And Hanna the scribe said unto him, "Send officers and thou shalt find the virgin who is great with child." p. 13
Tisch. xv

And the officers went and found it even as Hanna had said. And they brought them to the temple, and set them before the judges. And the priest said unto Mary: "Mary, what is this that thou hast done, and why hast thou humbled thyself and hast forgotten the Lord thy God, thou who wast reared in the Holy of Holies, and hast received food from the hand of an angel and hast heard their hymns twice and hast danced before them, why didst thou do all this?" And she wept bitterly and said: "As the Lord my God liveth, I am pure before Him, and no man hath known me." And the priest said unto Joseph: "What is this that thou hast done?" Joseph said: "As the Lord my God liveth, I am pure from her." And the priest said unto him: "Do not bear false witness, but say truly: Hast thou p. 14 secretly anticipated thy marriage? and hast not made it known to the children of Israel? and hast not bowed thy head beneath the mighty hands of the Lord, that so thy seed might be blessed?" But Joseph held his peace. And the priest said unto him: "Return the Tisch.
xvi virgin whom thou didst take from the temple of the Lord." And Joseph was standing and weeping. And the priest continued, saying to him: "I will make you drink the (spiced) waters of trial of the Lord and they will reveal your sins before your eyes." And the priest

¹ or "she shall call."

² or "Ananias."

took Joseph and made him drink, and sent him to the mountain. And he climbed up, and came down quite well. Then he made the girl drink also, and sent her to the mountain, and she also came down quite well. And all the people were astonished that sin was not found in them. And the priest said unto them: "If the Lord God has not revealed your sin, neither will I judge you." And he let them go away, and Joseph took Mary off and led her to his house rejoicing and praising the God of Israel.

Tisch.
XVII

And it came to pass that there was a decree of the king that the people who were in Bethlehem of Judaea should be inscribed. And Joseph said: "I shall inscribe my sons; but as for this girl, what shall I do to her? I am ashamed to inscribe her as my wife. And to inscribe her as my daughter I would be false, and behold, also all the children of Israel know that she is not my daughter. But nevertheless the day of the Lord will do as it pleases."

p. 15
Wright's
Translation p. 1

And he saddled his ass, and made her sit (upon it), and his son led (it). Joseph came and his sons; and when they had reached the third mile, Joseph saw that she was sad; and Joseph said: "Perhaps that which is in her grieves and pains her." Then again Joseph turned and saw her laughing; and he said to her: "Mary! what is this? that at one time I see thy face laughing, and at another time sad?" And she said to Joseph, "I see two nations with my eyes, the one nation weeping and mourning, and the other nation rejoicing and exulting." And when they had got half-way, Mary says to Joseph: "Take me down from the ass, for that which is within me is hastening to come forth." And Joseph took her down, and said to her: "Whither shall I carry thee? or where shall I hide thy modesty? for behold! we are in a desert place."

Tisch.
XVIII

And he found a cave there, and made her go in thither, and made his sons stand by her side, and went out to look for a Hebrew midwife in the district of Bethlehem. But I Joseph was walking about, and I saw the zenith of heaven standing; and I saw the air, and I saw it astonished, and the birds quiet. And I looked at the earth, and I saw a tub standing and the labourers resting, and their hands were in the tub; and they were eating but not eating, and drinking but not drinking; and they were putting their hands to their mouths and not bringing them near; but their faces were all looking

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upwards; and I saw they were calling to their sheep, and their sheep were standing, and a shepherd raised his hand to strike them, and his hand stopped and remained up; and I saw the goats standing on the bank of a river, and I saw them¹ putting their mouths to the water to drink, and they did not drink. And suddenly everything was loosened and ran into its place².

Then I saw a woman coming down from the mountain, and she says to me: "Man, whither art thou going?" And I said to her: "I am seeking a Hebrew midwife." And she said to me: "Art thou of Israel?" and I said to her: "Yea." And she said to me: "Who is this, who is in labour in this cave?" And I said to her: "She is my betrothed." And she said to me: "Is she not thy wife?" And I said to her: "It is Mary, who was brought up in the temple of the Lord, and it fell to her by lot to be my wife, and she has not become my wife, but is with child by the Holy Spirit." And the midwife said: "Is this true?" Joseph said to the midwife: "Come, and thou shalt see." And she went with him, and stood in that place which was in the cave. And a cloud of light was overshadowing the cave. And the woman said, "My soul thanks the Lord this day, for mine eyes have seen wonderful things this day, great and glorious. For a Redeemer is born to Israel." The cloud rose up immediately from the cave, and a great light such as eyes could not bear, was seen in the cave. And little by little the light withdrew until the baby appeared, and he came and took the breast of Mary his mother. And the midwife cried out and said: "This day is a great day for me, for I have seen this great sight to-day." And when the midwife had gone forth from the cave, Salome met her, and she says to her: "Salome! God be with thee! I have a new sight to relate to thee. A virgin has brought forth—a thing of which this nature is not capable." And Salome said: "As the Lord my God liveth, unless I see with my eyes, I will not believe that a virgin has indeed brought forth." Tisch. XIX

And the midwife went into the cave and says to Mary, "Mary! Mary! show thyself; for the dispute about thee is not small; but show thyself, whether thou art a virgin." And Salome entered and drew near and saw that she was a virgin; and Salome p. 17

¹ Cod. "the goats."

² literally, "order."

wailed and said: "Woe unto my wickedness and my unbelief! for I have tempted the living God, and lo! my hand is burning and dropping from me." And Salome knelt before the Lord saying, "O Lord God of my fathers! remember me, because I am the seed of Abraham, and Isaac and of Jacob, and do not expose me before the children of Israel. But send to those who gave me birth. O Lord! thou knowest that in Thy name I practised healing, and from Thee I took the reward." And lo! an angel answered, saying to Salome: "Salome, the Lord hath heard thine entreaty. Go, bring thy hands near to the boy, and lift him up, and thou shalt have healing and deliverance." And Salome was filled with joy, and she drew near to the boy, and approached him saying, "I draw nigh, because I have sinned in my heart, that I may worship the boy." And she said, "This one is born a king unto Israel." And Salome was healed and went forth from the cave justified. And behold, a voice was heard by her, saying to her: "Hail! do not reveal these great miracles which thou hast seen, until the boy enters Jerusalem."

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Tisch.
XXI

And lo! Joseph prepared to go forth into Judaea. And there was a tumult in Bethlehem of Judaea, for the Magi came saying: "Where is the king of Judaea who is born? For we have seen his star in the East, and we are come to worship him." And when Herod heard (this) he was greatly troubled, and sent apparitors after the Magi, and sent also to call the chief priests, and asked them in the Pretorium, saying to them: "Where is it written for you that the Messiah shall be born? and what has been heard by you concerning him?" They say to him: "He will be born in Bethlehem of Judaea; for thus it is written." And he asked the Magi, saying to them: "What sign have ye seen in heaven concerning this king who is born?" The Magi say unto him, "We have seen a star which is greater in its size shining amongst these stars, so much so that by its light they are not seen at all; and we know that a king is born to Israel, and we are come to worship him." And Herod the king said to them: "Go, search for him, and if ye have found him, come tell me, that I also may come and worship him." And the Magi went forth, and lo! the star which they had seen in the East appeared to them [and] went before them until they came to the cave, and it stood above the head of the boy. And when the Magi saw the

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boy with Mary his mother, they fell down and worshipped him; and they answered and said: "Glory be to God in the highest, and peace upon earth, and good will to men." And they opened their caskets, and presented offerings to him, gold, and frankincense and myrrh. And the angels appeared to them and said that they should not go into Judaea. And they came by another road. And when Herod knew that the Magi had mocked him, he was wroth, and he sent murderers, and ordered them to murder all the infants, from the child of two years old and downwards, according to the time which the Magi had told him. And when Mary heard that the infants were being slain, she was afraid, and she took the boy, and wrapped him in swaddling clothes, and laid him in the manger of the oxen. Elizabeth too, when she heard that John was sought for, took him and went up with him to the mountain, and was looking where she might hide him. Then Elizabeth sighed, and said to the mountain: "O Mountain of God! receive the mother with her son." And Elizabeth was not able to climb up. And suddenly the mountain opened and received her. And a great light lightened them in the mountain; because the angel of the Lord was with them, and was guarding them.

But Herod was seeking John; and he sent apparitors to Zacharia to the temple, and said to him: "Where hast thou hidden thy son?" And Zacharia answered and said unto them: "I am a minister of God, and am constantly in the temple of the Lord; I do not know where my son is." And the apparitors went and told him all these things. And Herod was wroth and said: "His son is going to reign over Israel." And he sent the apparitors, and they said to him: "Tell us truly, where is thy son? Or dost thou not know that thy blood is under my hand?" And the apparitors went and told him all these things. And he said: "The Lord is witness that thou hast shed my blood; but my spirit the Lord will receive because thou hast shed innocent blood without crime in front of the door of the temple of the Lord." Nor did any one know how Zacharia was slain, and the children of Israel did not know how he was slain; but at the time of salutation the priests went; and the blessing of Zacharia did not meet them according to custom; and the priests were standing and awaiting Zacharia that they might greet him in prayer and might praise the

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XXII

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Most High. And when he tarried, they were all afraid, and one of them dared to enter the sanctuary, and he saw beside the altar of the Lord, the blood that had been shed and was congealed. And a voice was heard, saying, "Zacharia is slain, and his blood shall not be washed away until the avenger shall come." And when he heard these words, he was afraid and he went out and made known to the priests what he had seen and heard. And they ventured to see what had happened beside the porch of the temple. And they all wailed and rent their garments from the top to the bottom. And they did not find his body but they found his blood congealed like a stone; and they were afraid. And they went out and made [it] known that Zacharia was slain. And when all the tribes of the people heard it, they mourned and wept for three days and three nights. And after three days and three nights, the priests deliberated whom they should appoint a priest in the place of Zacharia; and the lot of Simeon came up. This is he to whom it was revealed by the Holy Spirit, that he should not taste death until he saw the Lord the Messiah in a body.

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XXV

And I, James wrote this book, when there was a tumult in Jerusalem, when Herod died a bitter death; and I withdrew to a desert place, until the tumult subsided from Jerusalem.

But I praise the Lord Who has given me wisdom to write this book.

[TRANSITUS MARIAE.]

[BOOK I.]

cf. J. S. L.
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p. 129

The peace of God, who sent His Son, and He came into the world; and the peace of the Son, who migrated from heaven and dwelt in Mary; and the peace of the Holy Spirit, the *παραγωδὸς* who sings and the Paraclete who is praised; the peace of the Lord of created beings; the glory of whose Godhead created beings are not able to comprehend, who left the chariot that is adorned in the supernal heights, and came and dwelt in the bosom of Mary the virgin; be with us and with all our congregation to bless the

crowns of the priests our fathers, who sit at the head of their flocks, for ever. Amen.

Open, Lord, the gate of heaven to our prayer at this time; and let a sweet perfume ascend from our congregation to the supernal ranks; and let the trumpets of the archangels sound in heaven, and the bands of the supernals stand rank on rank; and let there be praise in heaven before the king, the Messiah, and from all the mansions of the Father's house let the voices of the guardian angels sing; and let troops stand facing troops, and ranks with ranks, and armies opposite armies; and let there be praise and a sweet perfume before God, and thanksgiving and worship to the Messiah, and laudations with hallelujahs to the Holy Spirit. p. 23

The exit of the blessed Lady Mary from this world, our brethren, we call to mind before you. Command, Lord, a blessing on all our congregation who hope for thy mercies to arise upon us. Appoint the priests who are holy, with the crown of the glorious King who has chosen them for His honour. Command, Lord, a blessing and a good reward on the ministers, that they may glorify; on the rich that they may laud; and upon the poor, that they may become rich; upon the old men, that they may praise; upon the youths that they may bless; and on the boys, that they may glorify; and on the women, the daughters of Eve, answer them, Lord, in prayer, when they cry to thee; for from them was chosen the woman, the Virgin and Holy one, whom God chose before all worlds, and of her was born the Lord of glory the glorious Son of God. Therefore at this time let the righteous come with their censers, and the prophets with their trumpets, and the apostles with their proclamations, and the martyrs with their crowns, and let them stand while the earthly beings gaze on the heavenly beings; and let the psalms of those above be hushed with those from below, and thus let them say, p. 24
 "Blessed be God who sent His Son, and He dwelt in Mary, and blessed be the Messiah who magnified His mother in the day of her exit from this world. To Him be the glory, and to her a good memorial for ever. And may there be.....and peace upon all the world for ever and ever. Amen. cf. J. S. L. vol. 7 p. 130 l. 2

Blessed be Thy grace O God, Who didst die, that Thou mightest give life. King's Son Who wast debased, Undying that didst will and

die, who didst move from the Father to Mary, and from Mary to the manger, and from the manger to the circumcision, and from the circumcision to the bringing up, and from the bringing up to the carpenter, and from the carpenter to the smiting, and from the smiting to the Cross, and from the Cross to death, and from death to the grave, and from the grave to the resurrection, and from the resurrection to heaven, and lo! thou sittest at the right hand of power. Stretch forth, Lord, Thy right hand from the glorious throne of Thine honour at this time, and bless our congregation, that glorifies the commemoration of Thy Mother, the most blessed among women, and her exit from this world. Bless, O Lord Jesus the Christ all..... Brethren, hearers, and all believers to the requital of the new world. Bend your ears and prepare your minds and listen to the book of the blessed Lady Mary the Mother of God, how she went out of this world. And come ye created things from above and from beneath, ranks and heavenly powers, with the prophets, and the twelve Apostles, and the seventy-two Apostles, and the righteous men, and the martyrs, and the just men, and the confessors, and the saints, and the fasting men, and Enoch and Moses and Elijah, with the rows of angels; and all the companies of the fathers, and Abraham, and Isaac, and Jacob, and David the Psalmist of the church. Let all these created beings who are buried with those who are alive come to greet her and to adore her. And our Lord Jesus the Christ came with a band of the seraphim before Him holding trumpets and singing, and a row of angels bearing horns and blowing, and choirs of cherubs came holding lamps of glory, and crowds of guardian angels came with her and spread out their wings; and the clouds of heaven were covered. And our Lord Jesus the Christ came and saw the Blessed one, and so she died.

And ye also, believing hearers, listen earnestly and intelligently to the coronation of the Blessed one; that whoso believeth in the Father Who is undivided may assert and confess that God sent His Son, and He was born of a woman; and whoso loveth Jesus the Christ may believe that the Son of God was born of Mary without marriage, and whosoever seeketh to obtain a good recompense, let him confess and adore the Holy Spirit; three persons and three names, one Mystery, God glorious for ever and ever, He whom

heaven and earth adore. He, the True God, who was born of Mary the Virgin, neither (to the body) of angels, nor of men did He unite the sacred body which the Holy Virgin bore. p. 26

For she was a vine of rejoicing, she who was chosen by God before all created beings, and God sent His Son, and He dwelt in her, and He was born of her without the intercourse of man, as said Isaia the most glorious of the prophets. "He grew up before him as a sprout, and as a root out of a dry ground." And again the same prophet says: "Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel, which is interpreted, our God is with us." She also, the Lady Mary, was holy and elect of God before she was born; and she purified herself from all hateful thoughts, that she might receive the Christ who came beside her. When therefore the time arrived that what was lost should be found, and what had strayed should be turned back, and what was scattered should be gathered, and what was captive should be ransomed, the mercy of God was moved towards the wandering sheep, that is to say towards the race of the house of Adam. And He sent His Son and His Beloved from heaven; and He came and dwelt in the Holy Virgin; that by His birth from her He might give life to the world which had grown old in its sins. She is the holy woman, whose commemoration it befits us to make, is the most blessed among women; from whom the Redeemer of the world was born; she is the land of blessings, of which was born the husbandman of joy, that by His going forth into creation He might uproot the thorns, and burn the tares, and might destroy error, and might frustrate and drive away Satan, and make concord reign, and sow peace over all the created things of the world. p. 27

Brethren and Fathers all, believing hearers, like men who love the Christ, remembering about this book of the Lady Mary, how it was revealed at this time. Therefore there was much concern to the blessed men at Mount Sinai, Mar David the presbyter, and Mar John the presbyter, and Mar Philip the deacon, because these three blessed men were at the altar which is placed at the top of the mountain of Mount Sinai, where there is the thorn bush (out of) which the Lord spake with Moses. These blessed men were there in that temple; and they had been made directors of that shrine which is built on the top of the mountain of Mount Sinai. And these blessed

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men had authority over three hundred and twenty monasteries which were in Mount Sinai, because all Mount Sinai was adorned with the temples of the Lord. And these blessed ones wrote letters from Mount Sinai, to Jerusalem, to Cyrus the bishop of Jerusalem. "That there may be solicitude to thy Holiness." And they asked concerning the book of the exit of the Lady Mary, how she went out of this world, "because we have a great desire to know with what glory she was crowned. For we have inquired about this book and nothing has come to our hands. And we desire that it may be shown concerning Mar John the Apostle, the young, whom his Lord loved greatly, and the matter was revealed to him, because the Lord loved Mar John more than his fellows. And according as the Christ loved him, so the Lady Mary loved him also; and this Mar John... the earth.....while alive; and he gave it to that guilty one of the robbers¹ with his own hands; and he departed from the earth; and help came from him to the children of men."

In the year 809.....on the birth-day of the Christ while the high beings were standing with the lower beings, and celebrating the birth-day of the Christ, the Lady Mary appeared to Mar John, at Ephesus, and said to him: "Give the book which thou hast about my exit from this world to the men who are coming to thee from Mount Sinai, because the day has arrived in which thy Lord is coming from heaven. The book shall go out, which will command that there be a commemoration and an offering to her: For thou, John, and the Apostles, thy companions, have come to her to Bethlchem; and behold! I have told thee that the hour has arrived when He will come from (heaven to judge) all created beings; and it shall be revealed concerning my glory how I departed from the world."

cf. J. S. L.
vol. 7
p. 131
l. 12
p. 29

And when a letter was written from Mount Sinai; and...brethren came and brought it to Jerusalem, and it was read before all Jerusalem. And they sought for the book of the Lady Mary, how she died; and they did not find it. And they found a certain book in which it was written thus: "I, Danton² the deacon, who am a native of Jerusalem (and James the bishop of Jerusalem made me a deacon, he who was the first bishop of Jerusalem while the Apostles were alive); I write thus with my autograph in the month of Haziran, in the year 336, in

¹ Cf. Clem. Alex. *Quis Div. Salv.* (c. 42).

² Cod. Harris "Anton."

the third day of the week at noon-day about the Jew, who was a captain. And he struck James the Bishop and he died, because the Jews hated James greatly on account of his being called the Lord's brother. And the bishop of Jerusalem and his clergy asked concerning the book of the Exit of the Blessed Mary. And they did not find it, but they found another volume on which was written in the handwriting of James the Bishop: "I, James, write thus, that in the year 345¹ the Lady Mary died off from this world, in January on the day in which she gave birth to the Christ, on that day she departed from this world. And I James bear witness, that the Apostles came, those who were alive; and those who were buried arose, and the created beings who were above with those who were beneath came to greet the Blessed One, and thus she departed from this world. And six books were written—two apostles wrote each book—about the signs and miracles and wonders from heaven and from earth which happened in her presence. And we gave thanks to the Lord who returned to the mother who bore Him with the adoration p. 30 of earthly beings, and the blowing of the horns of the seraphim. And I James the bishop of Jerusalem, have written with my own hand writing in this volume, and these books that were written, John the young, who is very blessed, carried them. And the handwriting of all the Apostles is in these books which they wrote. And they celebrated the Lady Mary, so that there should be offerings and commemorations for the blessed one three times in the year. And Paul and Peter and John the young, who is very blessed, they know where these books are about the death of the Lady Mary, because they came along with them from Jerusalem." And we make it known to Your Holinesses, O Fathers who dwell on Mount Sinai. And they sent a letter—the bishop of Jerusalem and his clergy "From Cyrus, bishop of Jerusalem and all his holy clergy to our brethren, the priests and our fathers who dwell on Mount Sinai, much peace. The letter which came from you, we have received; and we have made inquiries in all Jerusalem concerning the departure of the Lady Mary, and we have not found it; but we have found the autograph of James the Bishop, which he has written thus: 'These six books which were written when the

¹ Probably from the era of Alexander.

p. 31 Lady Mary died, John the Young carried them'; and we have 'made known to Your Holinesses, O fathers who dwell on Mount Sinai, Send letters to Rome to the hands of the holy Peter and Paul when these holy books were found there, and write also letters to Ephesus where there are those who are very blessed, if this book of the Lady Mary the mother of God, is found there. And if it be that book which your Holinesses have found, make it known to us by a letter; that in Jerusalem also the volume may be written of the memorial of the Blessed One, and that we may despise with it the people of the Jews; and pray ye to the Lord for us, O ye priests of the Christ.'"

J. S. L.
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p. 132

And the letter went from Jerusalem (to Ephesus) and from (Ephesus to).....and to Alexandria and to Egypt and to the Thebaid. And some men went and inquired in these regions, and they did not find it. And they came to Ephesus, and stayed there in the house of Mar John¹. And they prayed in the night, and offered incense, saying, "O Lord Jesus the Christ, who didst love Mar John the Apostle more than his fellows, if it be pleasing to Thy Godhead that these Thy wonders and glorious deeds which Thou didst before the Lady Mary Thy mother should be revealed to (this) lower world, let us see the Apostle, and may he converse with us this night." And the brethren fell upon their faces; and while they were sleeping, behold! Mar John the Apostle stood beside them and said to them, "Be not grieved, ye blessed, for the Christ will give you a reward; for ye walked on your feet through the countries. Arise, take the Book of the Exit of the mother of our Lord, for lo! it is with me; and go to Mount Sinai, and salute our brethren, and say to them: 'John has sent you this book in order that there may be a commemoration of the Lady Mary, the mother of God, three times in the year; and say to the brethren: 'Do not think that I am left, but I am standing within the earth and looking for my Lord, who will come from heaven and say to me: Behold,'".we saw this sign, and we shook and trembled, and we were in great fear. And the blessed one departed from beside us, and we were bowing down. And the verger opened the door, and entered, to where the

J. S. L.
vol. 7
p. 133

¹⁻¹ This is probably what was on the leaf which was lost from Dr Wright's codex A. See J. S. L. vol. VII. p. 131 foot-note *p*.

grace of Mar John flows; and there he found a written volume, placed upon the mouth of the cave, whence the grace flows. He took it up before all the people, and opened it, and found that it was written in Hebrew, and in Greek, and in Latin. And there was upon it the sign manual of the seventy-two apostles and there was written in it thus: "This Jesus the Christ, Who was born of Mary the Virgin, He is God in heaven and on earth, and whosoever believeth in Him shall be saved; and the Lady Mary who bore Him departed from this world in great glory. And the twelve Apostles bear witness; and the seventy and two Apostles, concerning the miracles which the Christ did in the presence of His mother as she departed from this world. The Apostles took up the book and gave it to Mar John that he might bear witness to it; because the Christ loved him more than his fellows."

And this volume was made before the whole of Ephesus; and in the hour when this volume was opened in Ephesus, the heaven distilled sweet dew from above, for no man can tell about the great glory p. 33 with which the mother of God, Mary, departed from this world, nor can ears hear, nor even eye see, when the chariots of the heights and the depths went into her presence in the spiritual paradise of Eden. And this volume was translated¹ from the Greek tongue to the Syriac; and it was written, and it went to Mount Sinai; and came to Jerusalem. And we all at this time thank God, that in His love He sent His Son, and He came to the world to deliver us from Gehenna; that by the prayers of the mother of God, Mary, and also of all the saints, God may make to pass away from the earth and from this place where this book is, the sword, and captivity and famine and pestilence, and all the plagues and rods of anger. Amen.

[BOOK II.]

In the year 344, in the month of the latter Teshrîn² on its third day, the third day of the week, at the third hour, Mary came forth from her house, and went to the tomb of the Christ; (while she was weeping) because every day she used to go to the door of the tomb. But the Jews, immediately after the Christ was dead, closed the tomb, and heaped huge stones against it, and set watchmen over the grave and Golgotha, and gave them orders that if any one should come and pray beside the tomb and beside Golgotha, he should p. 34

¹ literally "went forth."

² i.e. September.

straightway die. And immediately the Jews took away the cross of our Lord, and the other crosses, and the spear with which our Redeemer had been pierced, and the sponge with which they had offered Him vinegar, and the robes of mockery with which they had clothed Him, and the crown of thorns which they had placed on His head, and the nails which they had fixed both in His hands and His feet. And they took them up and hid them; because they were shaking and afraid lest one of the kings or princes should come and ask concerning the slaughter of our Lord. And every day they saw Mary coming to the tomb, carrying sweet spices and myrrh, and fire, and when she had come (there) she bent down with her face to the earth, and she prayed, saying in her prayer; weeping, "My Lord, send and lead me from this earth." And she was in great fear from the people of the Jews, for many times they sought to slay her; but the power of God who was born of her protected her, that she should not be killed by the Jews. And when the children of Israel sought to slay her, the odour of the faith that proceeded from the Blessed one smote them, and their minds were troubled,

cf. J. S. L. vol. 7 p. 134

p. 35 and they know not what they said. For immediately after they had made her drink the water of trial, they forgot themselves about her; and when they saw her continually coming and praying beside Golgotha and the grave, they stirred up a quarrel with her, so as to contend with her. And the guardians answered and said unto the priests, "We have seen no one beside the tomb, except Mary, who comes morning and evening and prays there." The priests said unto them: "And why do you allow her to go and pray there?" The guardians say, "And do you wish to forbid her?" The priests say unto them, "If she comes there, stone ye her with stones, the despiser of Israel." The guardians say, "We say nothing to her, only when she comes and prays there, we will come and make it known to you. And whatever ye will, do ye it to her." And on the Friday Mary had prepared herself to go to the tomb of the Lord, and she was carrying sweet spices and fire. And while she was praying and had lifted up her eyes and gazed at heaven, suddenly the doors of heaven were opened and a scent of myrrh went up, which the Lady Mary had thrown on the censer, and its odour went about all the regions of heaven. And in that hour came Gabriel the angel to her from heaven, and knelt to worship her; and he said to her: "Hail to thee, mother of God! thy prayer hath been accepted in heaven before thy Son, our Lord Jesus the Christ. And therefore thou shalt depart from this world unto life everlasting. For thus I have been sent to

tell thee and to cause thee to know that at the time when thou didst pray on the earth, at once thou wast answered in heaven; and whatsoever thou dost seek from the Christ, thy Son who is in heaven on the right hand of God, thou shalt have both in earth and in heaven, and thy will is done. These words did Gabriel speak to her. And again the Lady Mary knelt and prayed, as she saw that an angel came to her, and made known everything to her. p. 36

Then the guardians said to the priests, "Behold Mary has come and is praying at the tomb." And she stood and worshipped and came to her house, to Jerusalem. And there was a commotion in Jerusalem concerning the Lady Mary. And the priests say to the governor, "Send and command Mary not to go and pray at the grave and Golgotha." cf. J. S. L. vol. 7 p. 134 l. 3

And whilst they were deliberating, letters came from Abgar, the black¹ king of the city of Urhai² to Sabinus the Procurator, who had been appointed by Tiberius Caesar, and the jurisdiction of Sabinus the Procurator extended as far as the river Euphrates. Because Addai the Apostle, one of the seventy-two, went down and built the church at Urhai, and had healed the disease of king Abgar; for Abgar king of Urhai loved Jesus the Christ, and asked at all times concerning Him; and when the Christ walked in Galilee, before the Jews had crucified Him, Abgar sent to Him (and said) "Hie thee to me, for I have heard that the Jews are seeking to slay Thee." And when the Christ was dead, and king Abgar had heard that the Jews had slain Him on the cross, Abgar was grieved the more because the Lord had sent Addai, (one) of the seventy-two, to him, and he had healed him of his disease. And Abgar arose, and rode, with all his army and came as far as the river Euphrates, and he wished to go up against Jerusalem and to lay her waste, because she had slain the Christ, his Lord.

And when Abgar the king came to the river Euphrates he reflected in his mind, "If I cross it, there will be enmity between me and Tiberius Caesar." And Abgar wrote letters and sent them to the Procurator Sabinus, and Sabinus sent them to the Emperor Tiberius. For he wrote thus: "From Abgar the king son of Ma'anu of Urhai the city in Mesopotamia. Much greeting to thy royalty Lord Tiberius. p. 37

¹ or "the leper."

² Edessa.

That thy sovereignty might not be injured with me, I have not crossed the river Euphrates ; for I was wishing to go up to Jerusalem and lay her waste, because she slew the Messiah, the wise Physician. But do thou, as a great king, as thou bearest sway over me, send and do me justice on the people of Jerusalem, because she has killed the Messiah, who had done no wrong to them. For if he had wished it while he was alive, I would have sent and persuaded him to come to me to Urhai. The people of Jerusalem have slain him who had done no wrong by a harsh judgment. And let thy Majesty know, that I wish thee to do me justice on the crucifiers."

This letter was sent from king Abgar to Sabinus the Procurator, and from Sabinus the Procurator it went to the Emperor Tiberius. And when it was read in his presence the Emperor Tiberius was greatly agitated ; and wished to burn and to kill all the Jews.

And when the people of Jerusalem heard (this) they were alarmed. The Jews say to the Governor, "As for the Lady Mary, let it be enough for her, that all Jerusalem has been upset by the child which she has borne, and because he called himself the son of God, we crucified him and killed him. And now command her, that she go not to pray at the grave and at Golgotha."

p. 38

The Governor said to the priests, "Go ye, and command her what ye wish." And the priests came to the Lady Mary and said to her : "The Governor commands thee not to go and pray at the grave and Golgotha ; and now, Mary, we say unto thee, Remember the sins which thou hast committed before God, and do not lead created beings astray, and say that he who was born of thee is the Messiah. Heaven and earth witness that he is the son of Joseph the carpenter. If then thou wishest to pray, enter into the synagogue¹ and hear the laws of Moses ; and if thou hast committed sins, we will take pity on thee and will call upon God, and He will have mercy on thee. Go forth to the house of prayer with thy companions. We will set up the Torah over thee ; and we will have compassion on thy faults as well as on thine obstinate mind, Mary ; our hands will not be slack with thee ; and because we see thee sick, we call in thine ears with a trumpet, and immediately thou shalt be healed. And if thou dost not accept these words, get thee out of Jerusalem, and go into thy

J. S. L.
vol. 7
p. 135

¹ literally the "Sabbath house."

house at Bethlehem, for we do not permit thee to pray at the grave and at Golgotha. What dost thou say, Mary?" The Blessed one answered and said: "It does not befit you to come to me with these words; for I will not do your bidding; and I will not listen to your words; and I will not do your will. And if ye sought to keep abstinence, from (the time) when ye made me drink the waters of trial, I was victorious over all your devices, ye have not come near me. And now that ye have come, Mary will not do your will." Then the Jews turned away in anger from the Blessed one. And in the morning they¹ again came to her and they say to her, "Mary! in the evening we tried to persuade thee, and thou didst not accept our persuasion; because of that son of the carpenter who was born of thee; whom thou hast called the Son of God. And we call him a man; knowing whose son he is, and how he was born, and was brought up amongst us. And we laid hold of him, and scourged him, and we put a crown of thorns on his head; and we pierced him with a spear; and he died, and was buried. Also that without [our] kindness thou wouldest not have found a shroud to put on his body when he had died. And except Joseph the senator had done him a favour and had bought him a linen girdle, and had buried him. And we stood beside thee, and if he had not done thus, he (Jesus) would have gone down to Sheol."

These things the Jews said to the Lady Mary, and she did not agree to them. Then the house, where the Blessed one dwelt in Jerusalem, had been bought by Joseph the carpenter from the household of Caleb the Sadducee, and it was near to the house of Nicodemus. And afterwards the Lady Mary fell sick; and she sent and called all the women of the neighbourhood in which she dwelt, and said to them: "Go in peace, I am going to Bethlehem, to the house which I have there, since the Jews will not allow me to go and pray at the Golgotha of the Christ. But whoso seeketh to go with me will receive a blessing from God. For I am trusting in my Master whom I have in heaven, that He will fulfil my wish, whatsoever I seek from Him." And when the Lady Mary had said to the daughters of Jerusalem that whoso wished should go with her to Bethlehem, these virgins who ministered to her drew near to her and

¹ MS. "the Jews."

said to her, "Whoso wishes to go with thee, Lady Mary, shall receive a blessing from God. For we will not leave thee, though we should die, because for thy sake we have left our parents, and our brothers, and all that we have, and have gone with thee to minister unto thee; and with thee we wish to die, and with thee we wish to live."

Now these virgins were with the Lady Mary night and day, that they might minister unto her, and bring to her the censer of sweet spices. And every day they tried to persuade her: "Tell us, Lady Mary, mistress of the world, and teach us how our Lord Jesus Christ was born from thee without intercourse with man." And the Lady Mary told them everything; and they spread her couch and washed her feet, and folded her garments, and arranged sweet spices. And everything in which the Lady Mary was served for herself was done by these virgins. And not one of them dared to take anything with which the Lady Mary was served, or to taste anything of it. For they were very much afraid of the Blessed one on account of the awful signs which they had seen by day and by night beside the Blessed one. And they used to spread (carpets) before her bed for themselves and lie down. And these virgins served the holy Virgin with great reverence. And at morningtide came men and women and they worshipped the Blessed one, and were blessed by her. And the Lady Mary stretched out her hands, and blessed these virgins, and said to them: "May your prayers be accepted in heaven, before the Master whom I have there. And no man of all the tribes of Israel has cleaved to me except you." And as the day declined the Lady Mary remained in Jerusalem. And in the night came Gabriel the archangel and appeared to her, saying to the Blessed one, "Rise, go out to Bethlehem, and stay there until thou shalt have seen crowds of angels and of apostles, and all created beings coming to greet thee." And those virgins saw the angel of God coming to her, and (heard) what he said to her. And they feared with a great fear. And the angel departed from her; and it was the morning. And the Lady Mary called the virgins and told them everything. And she opened a chest and they took out her garments and the censer, and put everything in order to go with her to Bethlehem. And these virgins were the daughters of rich men and rulers of Jerusalem. Their names were

these: Callēthā¹, and Neshrā², and Tābēthā³. Callēthā was the daughter of Nicodemus, the friend of the Christ; and by the name of Callēthā is designated the glorious Church, the betrothed bride of the Son of God. And the second, whose name was Neshrā, was the daughter of p. 42 Gamaliel, the chief of the synagogue of the Jews; and by the likeness of Neshrā (the eagle) is symbolized Christ the King, who on His wings, which being interpreted are His hands, carries and bears aloft the holy Church, which was betrothed to Him before the foundations of the world. And she, whose name was Tābēthā, was the daughter of Tobia, a man of comitian rank. This man was of the gens of the house of King Archelaus. And Archelaus was of the family of the Emperor Nero, he who crucified Simon the chief of the disciples. And the interpretation of these names is thus: Callēthā is the Catholic Church, which is Jerusalem in heaven; and this church which we have upon earth is the image of the one which we have in heaven; and on it is established the throne of the glorious God. And Neshrā is the Christ, who sits on the right hand of His Father, on the chariot of the Seraphim. And Tābēthā is the Holy Spirit, by whom life is given to all men. These were the names of the virgins who ministered unto the Lady Mary. And these virgins arose along with the Blessed one, and went forth to Bethlehem on Thursday, and dwelt there. cf. J. S. L. vol. 7 p. 136

And on the Friday the Blessed one was distressed, and said to them: "Bring nigh unto me the censers of incense, for I wish to pray to my Master the Christ whom I have in heaven." And these virgins brought nigh unto her the censers; and she prayed thus and said: "My Master, the Christ, listen to the voice of Thy mother. p. 43 And send me Mar John, that I may see him. And I thank Thee for Thy goodness. I know that Thou hearest me in what I ask from Thee." And thus the Blessed one prayed.

And John the Apostle was in the city of Ephesus, and was alive. And the Holy Spirit informed him, saying, "The time is near for the mother of thy Lord⁴ to go out of the world; arise, and go to her to Bethlehem." And at the ninth hour on Friday, John went out to pray in the church of Ephesus. When he reached the door of the temple, the Holy Spirit informed him, while lightning played around him like a flash of fire, and it said to him, "Go into the temple." And he went in and bowed and prayed before the altar. The

¹ or "the Bride."

² or "the Eagle."

³ or "the Good One."

⁴ Literally "Master" *passim*.

Holy Ghost said to him: "The time is near for the mother of thy Lord to go out of the world. Arise, go to her to Bethlehem for she desires much to see thee. And lo! I will inform the Apostles thy fellows, that they may all assemble at Bethlehem from the places in which they are, those who are alive and those who are dead."

p. 44 These things said the Holy Spirit to John, and departed from him. And John was amazed and sore grieved. And the day after, he arose to go. And he commanded his disciples concerning the service of the church that is in Ephesus; that it should offer prayer to the Lord in due time. "I am sent by the Lord that I may go, and I have knelt and have prayed: 'Lord Jesus the Christ, Son of the Living God! grant to me that I may go quickly on my feet to Bethlehem, because of what the Holy Spirit has commanded me, before the altar. I am going to see Thy mother while she is departing from the world, before she dies.'"

Thus spake John, not knowing that the Holy Spirit was catching him up in a cloud of light; but he intended to go on his feet to Bethlehem. And when he had not yet finished his prayer, the Holy Spirit hovered above him. And at the time of his rising it made him reach the door of the upper chamber in which the Blessed one was lying. "And John opened the door of the chamber, and he went in and found the Blessed one lying on the bed. And he drew near and kissed her on her breast and her knees. And he said to her: "Hail to thee, Mother of God, and hail to the Christ who was born of thee! Be not grieved, lady, for thou art departing from this world with great glory."

p. 45 And then the Mother of God rejoiced greatly that Mar John had come to her. And these virgins drew near and adored her, and did not question her. Then Mary said to John: "Set the censer of incense." And he set it; and he spoke thus, "Lord Jesus the Christ, do a miracle before Thy mother, as she is going out of this world that the infidels who have not believed that Thou art the Son of God may be ashamed. For heaven and earth bear witness that this is the holy virgin who gave Thee birth, and that Thou art the Son of the glorious God. And every one who confesses Thee shall live for ever." And when he had finished his prayer, the Lady Mary said to Mar John: "Come near me that I may speak to thee." And John came near to her. And she whispered to him, saying: "Everything that thy Lord has said to me is true. And all the signs and wonders of which He told me have happened. And He spoke thus to me before He ascended to heaven, beside His Father. 'When I am going out of this world, a host of angels will come beside me.'" John said to her: "The Lord Jesus has come, and thou hast seen

Him ascending as He said unto thee." She said to him: "The Jews have sworn oaths and have made vows, that when I die, they will burn my corpse with fire." John says to her: "The Lord Jesus, the Christ, stands for us." The Lady Mary says: "And if I die, where shall I have a grave?" He said to her: "Where my Lord shall command me." And the tears of the Blessed one overflowed. And John wiped them with...and John wept and his tears overflowed with those of the virgins (who were) with her, for they were much grieved about the Lady Mary. And John drew near and said to the Lady Mary, "If thou, who art the mother of God, art so grieved because thou art going out of this world, what shall the upright and the righteous do when they go out of this transient (world) to the world that passeth not away? And thy Son will place crowns upon their heads." p. 46

"For thus hath the Holy Spirit informed me by the altar at Ephesus, saying to me: 'Depart and go to her, until the Apostles thy companions shall come to adore her.'" She said to him, "Pray and set the censer." Then the Blessed one knelt on his knees, and prayed thus, saying, "Lord Jesus the Christ! hearken to the voice of Thy mother's prayer, and come to her that she may see Thee, when she is going out of this world, as Thy holy mouth said to her that Thou wouldst come to her; and let there be Thine own peace and that of Thy Father and of Thy Holy Spirit; and come to Thy mother that she may see Thee with Thy glorious hosts. And heaven and earth will give Thee glory." And while John prayed, and before he had finished his prayer, a voice was heard from heaven, which said to him, "Amen. Assemble yourselves all and come." And John listened and heard this voice. And the Holy Spirit came to John and said to him, "Hast thou heard this voice which cries from heaven?" John said: "I have heard [it.]" The Holy Spirit said to him: "This voice is the herald before the Apostles thy fellows, who are coming to greet the mother of thy Lord." And while John was praying, the Holy Spirit informed the Apostles wherever they were that they should go to the blessed Mary at Bethlehem. p. 47

To Simon Cephas It made this known in Rome; when he was entering the church to offer a sacrifice on the fourth day of the week, because the offering for strangers was there. And he was bowing and

praying before the altar. And the Holy Spirit whispered to him: immediately after the sacrifice was offered, "Go to Bethlehem to the mother of your Lord, because the time draws nigh for her to depart from this world."

And to Paul also It made this known in the midst of Rome, in a certain town whose name was Tiberias, which was distant fifty parasangs from Rome. And It found Paul where he had a dispute with the Jews, who were arguing with him and insulting him. And they said to him, "We do not accept the announcement which thou makest about the Christ, because thou art from Tarsus; and thou art the son of a harness-maker, and because thou art the son of a poor man, thou hast taken the name of the Messiah, and thou art a freeman by it." And the Holy Spirit drew near and informed (him): "The time draws nigh for the mother of your Lord to leave this world." And Paul was amazed. And immediately he set up the censer of incense, and knelt and prayed.

p. 48

And the Holy Spirit also informed Thomas in India; who had gone in to visit the sister of Lydan the king of the Indians. And he sat beside her bed and talked with her. And the Holy Spirit dawned upon him like the light. And It whispered to him, saying to him, "The time draws nigh for the mother of your Lord to leave this world. But go to Bethlehem to greet her." And when Thomas heard it, he trembled. And he went immediately to the church, and set up a censer of incense, and knelt and prayed.

And the Holy Spirit informed Matthew, saying to him: "The time draws nigh for the mother of your Lord to leave this world."

And the Spirit informed James who was in Jerusalem, saying to him: "The time draws nigh for the mother of your Lord to leave this world; but go out to greet her at Bethlehem."

And the Holy Spirit informed Tholomew, saying to him: "The time draws nigh for the mother of your Lord to leave this world; but go to greet her at Bethlehem."

Now none of the Apostles had died, except Andrew, the brother of Simon Cephas, and Philip, and Luke, and Simon the Zealot. These were dead. And in that day the Holy Spirit informed them in their graves, and they arose from out of Sheol. And the Holy Spirit said to them, "Do not ye imagine that the resurrection is come.

But all this is that ye have been awakened out of your graves to-day, in order that ye may go to greet the mother of your Lord, for the time draws nigh for her to leave this world."

And the Holy Spirit informed Mark, saying to him: "The time p. 49 draws nigh for the mother of your Lord to leave this world; go to greet her at Bethlehem."

These things the Holy Spirit made known to the holy Apostles. And while the Apostles were wondering in the places where they were, how they should go to the Blessed Mary at Bethlehem, and each of them was saying to himself, How can I have a swift car to go to Bethlehem? And while each of the Apostles was in meditation and in deliberation, their Lord sent them a car from heaven, and chariots and clouds of light to carry them. And a cloud of light came down, and snatched away Peter; and he was standing between the heaven and the earth, and waiting for the Apostles his fellows to come to him. And straightway the Holy Spirit snatched away all the Apostles on chariots of light; and they came to Peter. And terrible winds blew, and the heaven and the earth shone from the lightnings that flashed.

Now in the morning, on the fourth day of the week, the Apostles were approached by the Holy Spirit, and by noon on the fourth day of the week they were assembled beside the blessed Mary at Bethlehem. And there was great fear at that time. And David the son of Jesse p. 50 came before them, and sang, saying thus, "Glory to the Father, and the Son, and the Holy Spirit, Hallelujah." And when the Apostles had arrived at Bethlehem, Gabriel and Michael, the angels of peace¹, stood in the presence of the Apostles, and they entered and said to the Apostles, "Hail to you, O disciples of Christ the King!" The Apostles answered and said unto the angels, "Hail to you, ye angels of the Lord!"

And the Holy Spirit informed John in Bethlehem (saying), "Go out and receive the Apostles thy fellows." And he went out and received them and did obeisance to them and led them and they went in to the Blessed one. And the Apostles and the angels entered together to the upper chamber of the Blessed one, and the Apostles kissed her on her breast and on her knees; and they adored her.

¹ or "greeting."

And the angels from afar offered her adoration. And the Apostles waited and stood before the Blessed one. And they answered and said unto her, "Fear not, O thou blessed among women! and let it not grieve thee; the Lord God who was born of thee, He will bring thee out of this world with glory, and will make thee to dwell in the glorious mansions of the blessed God; those over which thy Son hath authority and in which He makes the holy ones of His love happy."

p. 51 And the Lady Mary raised herself and sat upon the bed. And she said to the Apostles, "Now I am assured that my Master will come from Heaven, and that I shall see Him, and thus I shall die; as you have come, and I have seen you. And now I entreat you to tell me who showed you that I am dying, and from what places ye have come to me, and on what cars ye have ridden, that now ye have arrived so quickly. Reveal it and show it to me, so that I may know of a truth that He who was born of me is the Son of God. I glorify Him and I thank Him and I worship Him, that He hath thus visited the lowliness of His handmaiden in me."

Peter said to all the Apostles, "Let each one of us tell the Blessed Mary how the Holy Spirit spoke to him; and whence we came."

The Apostles said: "Let John, who is very blessed, come first. Let him tell her how he came."

John answered and said: "The Holy Spirit announced to me in Ephesus, when I had gone in by the door of the temple, and had come near to the altar. And It whispered to me, 'The time draws nigh for the mother of your Lord to leave this world. Go to her to Bethlehem.' And the Holy Spirit snatched me up in a cloud of light and set me down and brought me to the door of the upper chamber."

p. 52 Peter answered and said: "The Holy Spirit announced to me also in Rome, on the morning of the fourth day of the week, and It said to me: 'Immediately when thou hast made the offering, go to Bethlehem, to the mother of your Lord, for the time is near for her to leave this world.' And straightway when I had made the offering, the Holy Spirit snatched me up in a cloud of light and I stood between the heaven and the earth, and I saw the chariots of all the Apostles, which were flying and coming to me."

Paul answered and said: "And I also was in a town called Tiberias, far from Rome, and the Jews were disputing with me there. And the Holy Spirit informed me and said to me, 'The time draws nigh for the mother of your Lord to leave this world; go to her to Bethlehem.' And straightway the cloud of the Lord snatched me away and brought me to you."

Thomas answered and said: "The Holy Spirit informed me in India when I had gone in to put the seal on the sister of Lydan the king of the Indians. And the Spirit said to me, 'Go to Bethlehem, because the time draws nigh for the mother of your Lord to leave this world.' And while I was wondering at what had been said to me, the Holy Spirit snatched me away and brought me to you."

Mark said: "I was performing the service of the third hour; and as I was praying, the Holy Spirit said to me, whilst It was standing before me, 'The time draws nigh for the mother of your Lord to leave this world, but rise, go to Bethlehem.' And while I was amazed, the Holy Spirit snatched me away in a cloud of light and brought me to you."

James said: "I was in Jerusalem, and was sitting in the church of Sion, and we were covering up the vessels of the Lord's service. And a little before, I had gone out from Jerusalem to Bethlehem, and had visited the Blessed Mary when she was sick; because the Jews withstood her, and did not allow her to go and pray beside the grave and the Golgotha of the Christ. And I went thence and came to Bethlehem, and I knew not that she would go out of this world with all this glory. And the Holy Spirit came in beside me and said to me: 'The time draws nigh for the mother of your Lord to leave this world.' And while I was going out to her, the Holy Spirit snatched me away and brought me to you." p. 53

Matthew said: "I have given and am giving glory to God, for when I was sitting in a ship, storms arose to cover it, and while the tempests were chasing it¹, behold the Holy Spirit flashed lightning around me, and snatched me away on a cloud of light, and brought me to you."

And Philip answered and said: "I was dead and I heard a voice which called me, 'Philip, rise.' And the Holy Spirit brought me

¹ MS. "the ship."

forth out of the grave, and set me on a cloud of light and brought me to you."

p. 54 Simon the Zealot said: "I, too, am risen from the grave and I saw a right hand which laid hold of me, and it raised me up from the abode of the dead, where I was lying among them; and I arose from the tomb, and the Holy Spirit set me on a cloud of light, and brought me to you."

Luke answered and said: "I am risen from the grave; and there struck on my ears as it were the sound of the trumpet of the seraphim, and a light dawned on the grave in which I was lying, and I imagined that the day of the resurrection had arrived. The Holy Spirit set me on a cloud of light, and brought me to you."

Andrew answered and said: "I too am risen from the grave; and the voice of the Son of God struck on my ears and said to me: 'Andrew, arise, go with thy fellows to Bethlehem, and I will come to you with a host of the angels; because the time is come for the Blessed Mary to be crowned, and to go out of this world. And straightway the Holy Spirit set me on a cloud of light and brought me to you.'"

Bartholomew answered and said: "I too was in Thebais, and was preaching about the grace and peace of our Lord Jesus the Christ, and I saw the Holy Spirit coming like lightning from heaven, and straightway It carried me and set me on a cloud of light, and brought me to you."

p. 55 These things spake the Apostles before the Lady Mary, and each of them showed how he had come to her. And when the Lady Mary heard these things from the Apostles she stretched out her hands to heaven and prayed, saying, "I worship and praise and sing and laud, that I am not a mockery to the nations of the Gentiles: and that the words of the Jews have not turned out true; who said that they would burn me with fire when I was dead. But I believe and am sure that He Who was born of me is the Governor of the heaven and of the earth; and I will praise His gracious name for ever and ever. And I cannot glorify His grace sufficiently, that He hath sent His holy disciples to me."

And after Mary had prayed, the Apostles set forth the censer of incense, and knelt with their faces down and prayed. And in that

hour it thundered in the heaven, and a voice was heard like the sound of hurrying wheels striking over the surface of the air, and a sweet scent from heaven struck on the Apostles. And the angels came down, and guardian spirits in troops and bands without number, and they covered with their wings the upper chamber where the Lady Mary was lying. And another voice which had never been heard before, except that voice saying.....the Lord God; for heaven and earth worship Him. And great fear was in all Bethlehem; and there were fearful signs, and the armies of the Lord never ceased from ascending p. 56 and descending from heaven. And there was a great tumult amongst the heights, and a voice like that of a man spake from within the chariots of cherubim who were standing above the upper chamber where the blessed Mary was lying. And the people of Bethlehem went in and told the Governor and the priests of Jerusalem what they had seen and heard.

Here endeth the Second Book.

BOOK III.

And men went from Bethlehem, and when they saw there the signs which were done before the Lady Mary while she was lying in the upper chamber at Bethlehem, when the disciples had come and were ministering to her in the upper chamber, and they saw when the heavens were opened, and the armies of the angels of the Lord were coming down and singing above that upper chamber. And they saw the lightning and heard the sound of the thunder, and they saw the clouds coming towards the abode¹ of the Blessed one, (even) these signs and miracles. And that the people of Bethlehem had seen more things and mightier than these. And they gave glory to God without wishing it. And because they offered unwilling adoration to the Holy Child who was born of the holy Virgin; and were rejoicing in the miracles which were done; women came from the towns, and from distant regions; and from Rome, and from Alexandria, and from Egypt, and from Athens; daughters of kings, and daughters of the p. 57

¹ MS. "upper chamber."

magnates of the nations. And daughters of Procurators and of rulers; and they brought honours and offerings, and they came and adored the Lady Mary; and they believed in the Christ Who was born of her. And they asked her, and persuaded her: "Tell us, O Lady, mistress of the world, how our Lord Jesus the Christ was born of thee without intercourse with man?" And the Lady Mary told them everything that they sought from her. And whosoever had any affliction, she healed it; and when they returned to their (own) countries and to their homes, she blessed them, and prayed for them, and gave them writings that they should go with these to the house of their parents, so that they might believe. And year by year the daughters of kings came to her, and the daughters of chiefs, and made the commemoration of our Lord Jesus the Christ¹.

And a certain woman came to the Lady Mary from Berytus (Beyrout) who had a demon that at all times was strangling her. And Yuchabar came also to her from Alexandria, the daughter of Nonnus the Hyparch, who was quite filled with leprosy. And they came and did obeisance before the Lady Mary. And she straightway took water, and sealed them, in the name of the Father, and of the Son, and of the Holy Spirit. And she sprinkled (it) upon their bodies; and straightway they were healed.

And Abigail came to her, the Egyptian, the daughter of the rich Gershōn, who was sister to the king of Egypt, and she had the affliction of strangury; and she entreated the Lady Mary, and immediately when she had prayed over her she was healed.

p. 58

And Flavia came to her from Thessalonica, whose right eye Satan had destroyed; and when Mary had stretched out her hand and touched it, immediately it was healed. And Malchū came also to her, the daughter of Sabinus, the Procurator, in whom were two demons; one that tormented her by night; and the other that came upon her by day, and buffeted her; and she entreated the Lady Mary; and immediately when she had prayed over her, and had placed her hand upon her, and had spoken thus: "In the name of my Master Who is in heaven, I adjure thee at this time concerning this soul, that she may be healed." And straightway these demons came out of her, and they wailed, and cried out, saying, "What is there

¹ i.e. Christmas.

between us and thee, O Mother of God?" And these demons stood in the midst of the market place, near the door of the Lady Mary's upper chamber. And they said in the presence¹ of everybody, "Thou and the Son who was born of thee have disturbed Legion and his armies." Then the Lady Mary rebuked them in the name of our Lord Jesus the Christ. And straightway they departed towards the sea, and fell into it and were choked.

And there came also to the Lady Mary a certain boy from Egypt, sister's son to Sophrōn king of Egypt, who had elephantiasis in his head. And he wept before her, and straightway when she had stretched out her hand, and laid hold of his head, he was healed from his trouble.

And those also who were sick, who came with him and were afflicted, in the hour that they went in to her, and took refuge with the pure and holy Lady Mary in that hour they were healed from their afflictions. p. 59

And there was a festival in Jerusalem, and many people were assembled for it, and the sick and the afflicted who came to Jerusalem, asked: "Where is the Lady Mary the mother of our Lord?" And they said to them: "She is at Bethlehem." And persons² without number went forth and went to Bethlehem; and they knocked at the door of the Blessed one's upper chamber. And the Apostles did not open the door to them. And when they did not open the door to them, they implored, saying, "O Lady Mary, mother of God, have mercy upon us!" And the Lady Mary heard the voice of the persons who were crying to her, and she prayed and said: "My Master the Christ, Whom I have in heaven, hearken to the voice of these afflicted souls." And straightway great strength and help went forth from the Blessed one to all these sick people, and they were cured. And those that were cured were two thousand eight hundred souls, men, and women, and children. And there was a thanksgiving to God on that day. And those who were healed went immediately to the Praetorium, and told before the Governor and the priests everything that the Lady Mary had done to them by her prayers. And two thousand eight hundred souls were struck, and the eyes of the

¹ literally, "eye."

² literally "creatures."

Jews were darkened ; and those of all the priests ; and the Sadducees hastened and said that there was a dispute in Jerusalem.

p. 60

And the priests called the men who had come from Bethlehem and said to them : "Go put her out from there." And when the people of Bethlehem came and conspired with them that they should go and contend with the Apostles ; on that night, as the third day of the week dawned¹, in Tishrin the second² on the 21st day of the month, as the day was declining, and all the world was asleep, there was a thanksgiving to God before the Lady Mary. And as she was lying in the upper chamber, the people of Bethlehem arose in the night and sought to go in against the Apostles. And immediately the doors of heaven were opened, and many lights without number appeared, and sweet odours were wafted over all Bethlehem. And angels of fire descended from heaven clad in raiment of flame. And John opened the door of the upper room and went out and looked at the sky, and he saw the troops of cherubim and of guardian angels and of spiritual beings who were descending in ordered ranks from heaven. And John went in and told Peter : "Behold the heavenly hosts are coming to us." And straightway the doors of the upper chamber were opened, and the angels and the Apostles who were in it³ went out ; and they received those who had come from Jerusalem, and were knocking ; and they spake thus : "Blessed be Thou, O Most Holy, O Son of God !" And they went in and showed all the signs and the wonders which had been done beside the Lady Mary.

p. 61

Then the priests disturbed the Governor, saying to him : "Most noble Governor, command concerning this woman that she stay not in Bethlehem nor in the whole jurisdiction of Jerusalem." The Governor said to them, "I am not ready to send and drive a woman out of her house." They say to him : "Otherwise we will do it." They said to him : "And if not, send men with rods, and let them bring the disciples of that deceiver and her (also) with great contumely." And after they had made a great tumult, they said to him : "By the life of Tiberius, if thou dost not do our pleasure, we will make it known to him." And when the Governor perceived that

¹ The day began at sunset.² i.e. November.³ MS. "in the upper chamber."

they had set themselves all together against him : he commanded the chiliarch to go, and thirty men with him to Bethlehem ; and to bring Mary and the disciples with her. And they set out and went. And the Holy Spirit said to the Apostles, " Lo ! men are coming against you from Jerusalem. Arise, go out to them from here and fear not ; I will carry you and make you pass through the air of heaven and above the men who are coming against you. You will pass and they shall not see you ; for the power of the adored Son will accompany you."

And the Apostles arose, and went out of the upper chamber, and Paul and Peter and Thomas and John carried the bed of the Blessed one. And the rest of the Apostles and of the angels were singing praises and going before her. And while the Apostles were carrying the bed of the Blessed one, the Holy Spirit carried the Apostles and the Blessed one, and made them pass over the men who were coming against them, and they did not see them. And when these men came with the chiliarch to Bethlehem, they heard the sound of a tumult that passed above them ; and they stood looking and saying to each other : " What is that sound ? " For they heard the sound of the seraphs' wings striking, and (felt) the sweet odour that was wafted through all that place, and the voice of the hosts of angels. p. 62

And the Apostles went into the house of the Lady Mary, which she had at Jerusalem, and the angels and the Holy Spirit were comforting her. And the service for her lasted for five days and five nights. And when the men who had been sent to Bethlehem arrived, they meditated quietly how they might open the door of the upper chamber so that not one of our Lord's Apostles might escape from [their] hands. And when they had opened the door of the upper chamber, they went in and found nothing in it, neither the disciples nor the blessed Mary. Then the people of Bethlehem went into Jerusalem, and these men along with them and said before the Governor and before the priests : " We have found nothing in Mary's upper room." The priests answered, saying to them, " These disciples of the seducer have made some incantations on you, and blinded your eyes and ye have not seen them."

The Governor said to the people of Bethlehem : " If ye find news of them anywhere, lay hold of them and bring them to us." p. 63

And after five days, the angels of the Lord were seen by them

going in and going out of the Lady Mary's house in Jerusalem. And seraphim were seen standing above her house and magnifying (her). And many people were assembled from every place, and they stood in companies, and sang praises, crying and saying, "Blessed art thou, Mary, with God." And the people of Jerusalem feared with a great fear; and the priests sent in the morning, saying, "Go, inquire who lives in that neighbourhood." And men came and inquired. And the people of that neighbourhood said to them: "The Lady Mary, the Mother of God, has come to her house, and these songs of praise have preceded her. And the armies of heaven are descending and doing obeisance before her." And those who were sent came and told the priests everything that they had heard. And the priests and Sadducees arose and cried out in the Praetorium, and they say to the Governor, "There will be a great slaughter in this city Jerusalem, because of this woman." The Governor said to them, "And what shall I do for you?" The people of Jerusalem say to him: "Let us take fire and wood, and let us go and burn the court in which she dwells." The Governor said to them, "Go, and do what you please." Then the people of Jerusalem assembled, and took fire and wood, and they went to the court in which the Blessed one dwelt; and the Governor was standing at a distance looking on. And when they came to the court, they found the doors shut. And they lifted their hands to pull them up, (and) straightway the angel of the Lord struck on their faces with his wings, and fire was kindled from the door and the flame blazed forth, which no man had kindled, and the faces and hair of the heads of those people who had arrived at the door of the Blessed one's court were burnt, and many of them died. And there was great fear in all Jerusalem. Now when the Governor saw this sight, that fire blazed forth from the door of the court which no one had kindled; and the many people who were burnt; he stretched out his hands towards heaven, and spoke thus: "Of a truth this deed which I have seen is that of the Son of the Living God; He who was born of the Holy Virgin and is worshipped and glorified." And the Governor commanded next day and sent to bring the people of Jerusalem, the priests, and the elders, and the Sadducees. And he said to them, "O stubborn nation, nation which has crucified the God who came to it, ye are people bitter of soul and stiff of neck, doers of

the wish of your heart. And I thank God that I am not of your country, but Tiberius the Emperor made me Governor, and sent me (to be) over you. And because ye are a fickle nation, therefore there was a decree from the Emperor, that no Governor of your own country p. 65 should be over you. Because ye are bad and a crucifying nation. And ye have written to Herod about the Christ Who was born of this holy Virgin. And ye sent to him (to say) that He was bad. And now ye seek to burn the mother of the Christ in your error. Why do you come near this woman? Are you not ashamed? How many signs and miracles God has done by her hands! I certainly will have nothing to do with this sin."

Then Caleb the Sadducee, who was a believer in the Christ, and in the Blessed Mary, and who was afraid to make himself known to his countrymen, whispered to the Governor, saying, "Thus do thou adjure them with this oath which I tell thee, 'By the God of Israel, who brought Him up out of Egypt, and by the holy books of the Law, which were written by the hands of God, and it was given to Moses that he might give it to Israel; but tell me what ye think about the son of Mary. Do ye call Him a prophet? Do ye account Him a righteous man? (Is He) the Messiah, the Son of God? (Is He) a man? Tell me, that I may know it, for ye are readers of the law.'" Thus Caleb the Sadducee instructed him.

Then the judge commanded that all Jerusalem should be assembled. And when it was assembled according to the commandment p. 66 of the Governor, he came and sat on his judgment seat, and adjured them as Caleb had instructed him, by the God of Israel, and by the holy books and the Law. "Let every one who believes in the Lady Mary and in the child who was born of her, that He is the Christ, the Son of God, separate himself, and stand by himself; and let him who does not believe, show himself an unbeliever." Then the people were divided into two parties; and those who believed separated themselves on one side. The Governor said to those who believed in the Messiah, "What say ye? Do ye believe in Him, in this child, who was born of Mary?" They say, "We believe that He is the Messiah." The Governor said to them: "And do ye believe that the Messiah is the Son of the Living God?" Then they all cried out, saying, "Of a truth we believe that this Child Who was born of the blessed

Mary, is the Son of God, Who by His command rules the heaven and the earth."

p. 67 The Governor answered and said unto them: "I believe in you more than in the people outside. For ye who were born and brought up in Jerusalem, lo! some of you are found to be worshippers, and some of you infidels. It is not necessary that one of the Emperors should come against you, and force you, and that you should confess the Messiah against your will. But ye cried out and said that He is the Son of God? Ye have seen that ye are speaking the truth."

The unbelievers say to the Governor: "My lord, according to our books, the Messiah has not yet come."

The Governor said to them, "And what do ye consider the man who has come?"

They say to him: "We consider that he is a seducer, who is not even good, like one of the righteous."

Now the Governor was praying to God in his own mind, that those who confessed the Messiah might gain the victory; because the Governor also believed in the blessed Mary, and in the child who was born of her. And the Governor said to those who confessed the Christ:

"What say ye? I desire that the secrets which are amongst you may be revealed. For until now I have thought of you with the crucifiers who have crucified the Son of God. But from this day and henceforth it is just that ye should approach (me) like men who confess the Son of God. And with Him may a portion be allotted to me and to you in the last day, when He shall come on the clouds of heaven in His glory with His holy angels. But as people who confess Him, reveal to me the signs and wonders which He did in Jerusalem."

The unbelievers say, "We will speak first."

The Governor said to them: "Speak."

p. 68 The unbelievers say: "It is written for us in the books that the Messiah shall come, and till now He has not come; and this is the son of Mary, and He calls Himself the Messiah!"

The lovers of the Messiah say to the unbelievers: "Do ye show the signs which the first, and the middle, and the latter (prophets) have done; and we will show the signs which the Messiah did, that they are more than all created beings."

The unbelievers say to the lovers of the Messiah: "Whence show ye to us that the Son of Mary is the Messiah?"

The lovers of the Messiah say: "We are showing it."

The Governor said to them: "Not with clamour nor with uproar are ye to utter your words against each other; but speak to one another in a low voice, out of your books. I wish to see and to know where your wisdom is."

The lovers of the Messiah say¹: "Our father Adam when dying commanded his son Seth, and said to him, 'My son Seth, lo, offerings are laid up by me in the cave of treasures; gold, and myrrh, and frankincense; because God is about to come into the world, and to be seized by wicked men, and to die, and make by His death a resurrection for all nations; and on the third day He will rise, and will take the body of Adam with Him to heaven, and will make it sit on the right hand. And lo! the Magi are coming from Persia, and will bring these offerings, which I have deposited, and will go to Bethlehem of Judah and worship the Messiah, who is born there of the holy Virgin. And so it was. And the Magi came and brought the offerings, and they brought the testament of Adam with them. And from the testament of Adam all mankind have learned to make testaments; and from the Messiah, who was born of Mary, all mankind who were in darkness, have been enlightened. And thus from Adam to Seth writing was used; and from Seth letters were written, to the fathers and to all mankind; and the fathers gave [them] to the sons; and the sons gave [them] to the sons' sons; and they said that 'The Messiah shall come, and shall be born of Mary the Virgin in Bethlehem.' And we are not ashamed of what we say. As for you, what do ye say?"

The unbelievers say: "Is the Son of Mary better than Abraham, who called on God, and He opened the heavens and spake with him as we speak one with another?"

The lovers of the Messiah say to the unbelievers: "Ye see that ye know nothing! For we who are lovers of the Messiah, know that the Son of Mary created Abraham in the womb of his mother. He was the Messiah before all creatures. And in that ye say, 'God spake with Abraham from heaven; it was the Messiah who spake with Abraham.'"

¹ See *Studia Sinaitica*, No. VIII, p. 11.

The unbelievers say: "Is the Messiah, of whom ye are proud, better than Isaac, who became an offering, and the savour of his offering went up, and heaven and earth were gladdened by it?"

The lovers of the Messiah say to the unbelievers: "Isaac's not being slain on the altar when Abraham presented him, was entirely because the Messiah was going to be born of Mary the Virgin; and He was to die instead of all mankind; and by His death he was to deliver all the world from error. For if Isaac had died, one offering would have been offered; but when the Messiah died, the offering of all creatures were offered to God in Him."

The unbelievers say: "Is the Messiah better than Jacob, the like of whose vision men have never seen? who went up and slept on Mount Gilead, and God opened the heavens and spoke with him, and stretched a ladder of fire from earth to heaven, and even the angels came down to greet him?"

The lovers of the Messiah say: "Jacob, and the angels, and the ladder which he saw, were concerning the coming of the Messiah, and concerning the mystery of His death."

The unbelievers say: "Let Moses come, and the signs with which he smote Egypt, and delivered Israel. And when Pharaoh sought to prevent us from reaching the sea, Moses lifted up the dry rod, which was in his hand, and gathered up the waves of the sea in heaps."

p. 71 The lovers of the Messiah say: "Jesus also who was born of Mary rebuked the demons, and they were scattered before Him; and to Simon, when the sea sought to swallow him, He stretched out His hand and lifted him up, that he did not sink; and if the Messiah had not had power over the sea and the dry land, and all the creatures, whence would these creatures have obeyed Him when He commanded them?"

The unbelievers say to the lovers of the Christ: "We are not able to dispute with you, because ye have tasted of the doctrine of the Son of Mary, and ye have learned deception, and if ye were to dispute with Satan, ye would lead him astray."

The lovers of the Messiah say: "You do not say a single word in which there is peace with God, nor do ye carry off the victory."

The unbelievers say to the friends of the Messiah: "Neither

David the singer of the Holy Spirit, nor Elisha the son of Shaphat, who brought the dead to life, nor Enoch whom God took away, and no creature knew whereunto he attained—there is none amongst them more excellent before God than this Messiah who was born of Mary, who was called the son of the carpenter.”

The lovers of the Messiah say : “ Neither in heaven nor in earth is there any more excellent than the Son of God, Who was born of the Holy Virgin, except His Father who sent Him to us; and thus we cry out and confess, and the dead from the grave bear witness at this time, that this Christ who was born of Mary the Virgin, He is the Messiah who was about to come, and came. And He came, p. 72 because all creatures were expecting Him, in whom light arose for them. And immediately when He was born of Mary, He frustrated the power of darkness; and the like of the miracles, and the like of the mighty deeds and the like of the wonders and the like of the cures, and the like of the healings and the like of the signs, no mouth can speak and no tongue can utter, neither the things above nor those below, what the Messiah, the Son of God, did in the world.”

Then the Governor commanded, and some of the unbelievers were scourged, in parties of six, with severe stripes. And after they had been scourged, the friends of the Messiah say to the unbelievers, “ Since ye imagine that ye have conquered us, if ye wish, we will show you what we shall do with you; and we will reveal all the frauds which have taken place in Jerusalem, before this just Governor, whom God hath sent to avenge by your hands the ignominy of the Messiah whom ye slew.”

The Governor said to the lovers of the Messiah : “ Say everything that ye wish, and be not afraid.”

They say at once, “ Where is the wood concealed, on which the Messiah was crucified? and where are the nails which were fixed in His hands and in His feet? and where was the sponge put, with which we offered Him vinegar, and where is the spear with which He was pierced? and where is the crown of thorns which we placed on His head? and where are the robes of infamy with which we clothed Him? say, where are they hidden?” p. 73

The Governor said to the unbelievers, “ Speak and reveal everything that they say to you.”

The unbelievers say : " They too know what we know."

But when the Governor saw (this), he stood up on his tribunal, and adjured those who confessed the Christ, saying to them, " By the Messiah who was born of the holy Virgin, whom ye confess (and in whom I also believe), reveal and tell everything that ye know concerning the Messiah."

Then the lovers of the Messiah called out with one voice, and said : " O wise judge ! woe to us from the judgment of the Messiah at the last day ! Woe to us from Thy judgment, O Son of Mary, for we slew thee ! Woe to us, how we have wronged Thee ! and not Thee only have we wronged, but also the Father who hath sent Thee into the world."

The Governor said to them : " Disclose to me where the wood is on which He was crucified, and the crown of thorns, and the spear with which He was pierced, and the robes of infamy with which ye clothed Him." They say, " When we cast lots they fell to one amongst us. And we took them, and they were laid up beside His cross ; and we dug deep into the ground about thirty cubits, and we wrote upon the cross of the Messiah and placed it at a little distance from the two crosses of the thieves. And we put little stones upon the crosses ; and they were well hid. And over against the head of the cross of the Messiah we made an aperture hollowed out through the midst of the earth, so that a man's hand might reach our Lord's cross ; so that when an affliction comes upon any one of us, he goes and stretches out his hand to the head of the wood of our Lord's cross, and immediately he receives help, and he that is sick is cured. And we swear by thy life, O illustrious lord Governor ! and we do not lie, that the cross of Jesus has cured 5500 souls more or less, whose names are written down, men, women and children, and has delivered them from destruction ; and they are of Jerusalem, and of its district. And when we see a man who is sick, we lead him and go ; he stretches out his hand through that opening and is healed of his sickness. And not only is he healed, but if there be a sick person in his house, he takes some of the clay of that opening on his finger, and goes and rubs it on the limbs of the sick man, and immediately he is healed. And every one who is healed, we have taken a fee from him, and it has been decreed amongst us, that the man

who should reveal this secret should be slain, he and his wife, and whoso is left over from his family will be chased away from the whole nation. And we said among ourselves, If a man question us, what there is in that opening, whence the world is cured, we will say to him, 'The pot of manna is there, and the water of trial, and the staff of Aaron; and these things give healing to all those who go thither.' And now, O illustrious Governor, fetch Jonadab and scourge him, because there is one of the nails in his house that were fastened in the hands of the Messiah. He has delivered 500 souls from death, and he has become rich and he does not know what he owns. Or which of the prophets or of the fathers did miracles, and healed the sick, and delivered people from death like the cross of the Son of Mary, and like one of the nails which were fastened in His hands? See how great is the power of the Messiah who was crucified upon it, who hath given help to the creatures who confess Him! And let us raise up His cross from the dust in which it is hidden; and from end to end of the earth let peoples and tongues come and adore the cross of the Son of God, who gives life to all mankind." p. 75

The Governor said: "Great is the thing that was concealed among you; and now that ye are angry with one another ye have revealed it. If the Emperor hear it, he will take off all your heads. Come away and show me where these crosses are hidden, and where ye have made that hole over the head of the Messiah's cross, from which ye have received help."

And they went and showed him. He said to them: "What shall I do for you now?" They say to him: "Command, my lord, that these crosses¹ be taken up; that on which our Lord was crucified and those two crosses of the two thieves, let them be burnt with fire. And let the cross of Jesus be placed in the temple of Jerusalem; and let it be worshipped by all mankind." p. 76

The Governor said to them: "I have not been commanded by the Emperor to do this; but I will put you to great shame before all mankind; for I will not go near the cross of the Messiah; for the Christ who was crucified upon it, He it is who will lift it up from the earth in which it is hidden."

For the Governor gave orders immediately, and they brought

¹ Literally "woods."

clay and huge stones, and they heaped (them) upon the place in which these crosses¹ were hidden, ten times the height of a man.

The Governor said to them : “ To this place ye came and received help from it. I have heaped upon it clay and stones so that help shall not go forth from the cross of the Christ to the children of Israel.”

Then those who believed in the Christ said to the Governor, “ Send thou thirty men of the chiefs of Jerusalem, and scourge them, because of the ignominy of the Messiah, and because they have wickedly insulted the Lady Mary.” And the day declined, and the Governor abode wrathfully in his Praetorium. And when the cock crew the Governor went forth, he and his two young men and his son along with him ; and his son had a disease of the bowels and the disease of gravel. And he knocked at the door of the Blessed one, and her maid came out and answered him.

p. 77

The Governor said to her : “ Go in, tell the Lady Mary that the Governor of the city of Jerusalem desires to worship thee.” Now the Lady Mary had commanded that the door should be opened to him ; and he went in and knelt and worshipped her, and kissed her feet, and cried out, saying to her : “ Hail to thee, Mother of God ! and hail to the fruit which is born of thee ! Hail to the heavens, which bear the divine throne² of thy Son, the Lord Christ who arose from thee ! Mouth and tongue are too feeble to recount thy praises, and those of thy Son, the Holy Child.

“ The earth on which thou walkest becomes heaven. The heaven that beholds thee gives a blessing to the creatures who believe in thee. The healthy who behold thee, receive gladness. To the sick who come unto thee thou givest health. I worship thee, Lady Mary. Stretch out thy right hand and bless me, and this my only child ; and pray for the souls whom I have in the city of Rome, that I may go and see them in peace ; and I will bring honours and offerings ; and I will come to worship thee.”

Now the Lady Mary was standing and praying, the censer of incense being placed in her hand ; and when she had heard the words of the Governor, she turned and prayed, and stretched out her

¹ Literally, “ woods.”

² Literally, “ the throne of the Deity.”

hands, and blessed him and his son, and said to him, "Sit down." Now the Apostles of our Lord were there beside the Blessed one in the house. And when she said to the Governor "Sit down," he did not wish to sit down, but ran and fell suddenly at the feet of the Apostles, and said to them: "Peace be with you, who were chosen by God before the world, and hail to the Christ, who chose you to be His heralds in the world." p. 78

The Apostles say to him: "We have heard what thou hast done to the crucifiers, and we have prayed much for thee."

The Governor said to them: "Enough for them is the shame which they are become before God and before men."

The Apostles say to him: "And what have they done that is not to their shame?"

These things the Apostles said to the Governor when he went to worship them and the Lady Mary. And he said to her: "I desire to learn from thee, Lady, mistress of the world, about thine election and thy virginity, and how God dwelt in thee."

Mary said to the Governor: "Hearken and receive my words, and give praise to Him Who sent His only Son from the heaven of His honour; and I did not know whence He entered the palace of my members; but when I was sitting in my house, and making the curtain of the door of the temple of God—on the first day of the week, at the ninth hour, the angel of the Lord flew and came beside me; and a light shone in all the house where I was sitting; and he spoke thus to me: 'Hail to thee, thou blessed among women! the Lord is with thee; and shines from thee.' And a sweet odour was diffused through all the house in which I sat; and the foundations of the house sent forth waves of odours through the whole house in which I sat. And after the salutation with which he announced (this) to me, the angel departed from me. And I arose, and set forth the censer of incense to God, and fell on my face, and glorified the name of the grace of the Lord, that I had seen this wonder; and since the time that I have existed, no man hath known me. And He was born of me as He willed, like a man; and was reared up like the children of Adam, and like an infant in the street, and like a child among children, so was He reared; and He showed signs, and did wonders, and worked miracles; and walked in the world p. 79

like God, and everything that He said to me was true and perfect. And I saw that men were not able to do the wonders that He did. And the Jews seized Him and slew Him, and He was laid in the grave for three days, and He rose of His own accord, and arose and appeared to all His disciples, working the wonders and miracles of His glorious Father; and He ascended with glory to His Father, who had sent Him to me. And if the Jews do not believe in Him, I and Joseph the carpenter and His disciples believe that He was Jesus, our Lord the Christ, the Son of God; and I assert and believe that He it is who shall come and require His blood of His crucifiers. And He said to me and decreed," says the Blessed one, "When I should leave this world, He would come to me, and hosts of angels. As He has assembled His disciples, and they have come to me from their countries, from the four quarters of the world, I accordingly am looking for Him to come to me from heaven; that I may see Him, and to place His hands on my eyes, and to take me out of this wicked world, and hide my body, and carry my spirit safely away according as He pleases."

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These sweet words said the Lady Mary in the presence of the Apostles and of the Governor who came to her house. And the Governor worshipped the Lady Mary and believed much in her. And his son drew near and cast himself down on his face on the ground before her, for he had severe pains, and he adjured her by the right hand and said to her: "I beg of thee, mother of God, heal this only son for me, whom God hath given me." And the Blessed one stretched out her hand and made the sign of the cross on the boy¹ and spake thus to him: "In the name of my Master the Christ, whom I have in heaven, be cured." And straightway the boy was healed by the prayers of the Lady Mary. And the Governor went to his house, and wrote everything down; the wonders and miracles, and cures which the Blessed one did in the world. Because she asked nothing from the Christ which He did not give her; for she is His mother as He lived in the world; and He bears up the created things.in thy name, O Lady Mary, and everything adores thee as thy son."

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And the Governor was dismissed, and went forth from Jerusalem,

¹ Literally, "sealed the boy."

and went to his house in the city of Rome, because he was from there. And when he went to Rome he went in unto the Emperor and the nobles of Rome, and related to them all the miracles and wonders which the Lady Mary did in Jerusalem and Bethlehem. And the disciples also of Peter and of Paul whom they had in the city of Rome went and wrote these holy words which they had heard from the Governor. And their¹ disciples wrote to the Apostles about the Blessed one from the mouth of the Governor. And they wrote letters to all the Church, to Mount Sinai, and to Egypt, and to Thebais, and to Asia, and to Pontus; and they wrote thus: "Great was the glory with which the Lady Mary hath left this world." And the disciples of the Apostles wrote to them. "When ye have buried the Blessed one, bring with you the Book of her Departure, and of how she went out of the world with you, for lo! all countries are full of the glories of the Blessed one. And people without number, both men and women, believe much in her, since the Governor who was in Jerusalem came up and narrated to us here how she helps the souls p. 82 who call on her and believe. Often here in Rome she appears to the people who confess her in prayer; for she has appeared here on the sea when it was troubled and raised itself, and was going to destroy the ship in which they were sailing. And the sailors called on the name of the Lady Mary and said: 'O Lady Mary, mother of God, have mercy on us.' And straightway she rose upon them like the sun, and delivered the ships, ninety-two of them, and rescued them from destruction; and none of them perished.

"And again she appeared by day on a mountain where robbers had fallen upon people and sought to slay them. And these people cried out, saying, 'O Lady Mary, mother of God, have mercy on us.' And she appeared before them like a flash of lightning, and blinded the eyes of the robbers, and they were not seen by them; and there was no destruction to them²."

And she appeared here to a widow woman whose son had gone and peeped into a well of water; and he fell into it; and there was no one near him to lift him up; and the woman wailed at the mouth

¹ *i.e.* The disciples of Peter and Paul.

² *i.e.* to the people who were attacked.

of the well; and she said: "O Lady Mary, mother of God, have mercy upon us!" And straightway the Lady Mary appeared to her, and snatched up the boy, who was not choked, and she gave him to his mother.

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And she appeared here in Rome to a certain man who had been sick for sixteen years; and there were no doctors who could help him in anything all these long years. Then he took a censer and cast incense into it, and remembered the Blessed one and said, "O Lady Mary, mother of God, cure me!" and immediately she came to him, and cured him; and she sent him to the church of Rome before the whole people.

And again she appeared when a ship had been wrecked, and many people who were in it had fallen into the sea. And the Lady Mary appeared running upon the waves of the sea, and she carried the souls of the people who had fallen, to the dry land, and she rescued many so that they did not perish.

And again she appeared to two women in the land of Egypt, as they were going along the road, and a great snake came out against them; and it ran after them to devour them. And they called on the name of the Blessed Lady Mary. Then the Lady Mary appeared to them, and struck the snake on its mouth, and it split in two, and these women were delivered and did not perish.

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And again she appeared here to a certain merchantman, who had borrowed 1000 dinars and had gone to trade with them in another place. And he was going on the road, and his purse fell from him, and was lost. And after he had gone a long distance he was sitting down to eat bread. And he changed his garments, and sought for the purse, and did not find it. And he wept and wailed and went in the way praying and saying, "O Lady Mary, have mercy upon me." Then the Lady Mary had mercy upon him, and led him, and made him stand over the purse of dinars, and he took up his own, and had lost nothing from it. And while the Lady Mary was doing these miracles in Rome and in all these countries; all the Apostles were with her in Jerusalem.

And while the Apostles and the Lady Mary were in Jerusalem, and the Friday had dawned, the Holy Spirit said to them, "Take up the Lady Mary this morning, and go forth from Jerusalem on the

road that goes out to the head of the valley beyond the Mount of Olives, lo! three caves are in it, a large outer cave, and another cave within it, and a small inner cave, and a raised bench of clay on the east side. Go in, and place the Blessed one on that bench, and minister about her until I shall speak to you." And the Apostles rose very early in the morning, and they took up the Blessed one and went forth from Jerusalem; and the Jews stood mocking and saying to one another: "Behold! the disciples of that seducer are carrying Mary and are going away." The Blessed one was looking. And the Jews made signs one to another and said: "Lo! Mary thinks that she has conquered us, and she is going from Jerusalem." And a certain man was there who was called Yūphanyā (Jephunneh), he was a strong and tall man and handsome of figure. A scribe of Israel said to him: "Come near, Yūphanyā, and blow upon Mary, and she will fall down from her bed (litter); for lo! she and the disciples of the seducer think that they have conquered Jerusalem." And Yūphanyā went near and cast both his arms upon Mary's litter; and the angel of the Lord struck him with a sword of fire; and both his arms were cut off from his armpits. And his arms remained on the litter like ropes; and he wept and wailed and followed the Apostles crying out and saying, "O Apostles of Jesus the Christ, have mercy on me!" The Apostles say to Yūphanyā, "Why callest thou on us? Call on Mary the mother of the Christ, whose litter thou didst wish to break." Yūphanyā says: "O Mother of God, have mercy on me!" Then Mary said to Peter: "Give Yūphanyā his arms from the litter, and whatsoever of them is cleaving to me." He said, "In the name of my Lord, and also of Mary the mother of God, cleave to thy place." And after these arms had cleaved to their place, Peter took up a dry rod and gave it to Yūphanyā, and said to him: "Go, shew the power of God to all the Jews; perhaps they may be ashamed." Mary says to him: "Why hast thou done this?" and passing him, Yūphanyā fell down before her litter and he also besought her, saying, "I entreat of thee, mother of God, pray for me; and I will go and preach thine excellencies among the people of the Jews. And I will deny those who deny thy Holy Child, O mother of God." And Yūphanyā went away and arrived at the gate of Jerusalem; and struck the dry rod on the threshold of the gate of the city. And straightway it put out leaves. And Yūphanyā cried out, saying, "Blessed is the Messiah who was born of the Virgin Mary." The Jews say to him: "What hath befallen thee?" Yūphanyā said to them: "I have become a disciple of Jesus the Son of the glorious God, and of Mary His mother who bore Him; for both my arms were cut off, and they were fastened to the litter like ropes, and I besought her for them; and she gave them to me; and immediately when she had signed (the cross) on me, my arms were put right and I was healed. And she gave me

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the dry rod, and lo! ye see it, that it has put forth leaves. And I believe in her, that she is the mother of God." The Jews say to him, "Thou art surely mad, O Yūphanyā." He said to them: "Whether I be mad or no, come see what the dry rod which budded has done." The Jews say to him: "What is it doing?" He said unto them: "Peter told me when he gave me this rod: 'Every sick person whom thou dost touch with this rod and lay it upon him, shall be healed.'" And he went in to the blind man who was (so) from his mother's womb; and he laid that rod on the eyes of the blind man, and immediately they were opened, and he confessed the Christ. And every sick person on whom he laid a hand was healed immediately. And he commanded those whom he had cured to cry out: "Blessed be Mary, and blessed be the Messiah who was born of her." And Yūphanyā cured him. And he went about among all the sick people; and God helped them by his hands. And when the Apostles reached these caves at the head of the valley they placed the mother of God in the eastern one. And a service of angels and of apostles lasted over it for three days and three nights. And when the Jews were insulting them, and could not find them, the Holy Spirit blinded their eyes, that they might not see neither the disciples nor Mary. And the Jews came and sat at the door of the cave when they did not know it, and were talking with each other. For the scent of the spices struck on them; and the door of the cave was opened before them. And they saw the litter lying, and the angels and the Apostles standing and serving. And there were many lights there. And three of them ventured and went in to the Apostles within the cave. And when they entered, a fire which was burning there flamed up and burnt them; and the earth swallowed their bodies. And the comrades of those who had been burnt said: "Let us flee from here," for they had seen what happened, and they trembled greatly. And they gazed and looked at Mary and the angels, and at the Apostles who were serving before her. And when the men had said these words many people believed in Mary and in the Son whom she had borne. And the priests gave many bribes to the men who had gone there that they should not reveal before anyone that any of them had died there. And if they were to reveal it, all the nation would go astray after Mary and her Son, and they think that Mary is great before God; but say, "We know not where these men have gone to from amongst us." These men spake thus, according as the chief priests had told them. They had a custom that every time that one of the Jews went near the mother of God, and was healed, they gave him a bribe and said to him: "Do not tell that Mary has healed thee! but say that the priests have laid the Torah on me, and I am healed." And every cure which the Blessed one wrought amongst the men who went to the Jews, they ran and explained to them "that if ye reveal that Mary has healed you, here ye shall die." Because the Jews hated the Lady Mary greatly.

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For whosoever loveth God and the Lady Mary who bore Him, will not be the comrade and friend of the Jews. And if he be, the love of the Christ shall be withdrawn from him.

Here endeth the Third Book.

BOOK IV.

And when the Apostles were ministering about the Blessed one within the cave, the Holy Spirit informed them (saying), In the sixth month the angel Gabriel was sent to the mother of your Lord, the Lady Mary, and he saluted her, and announced to her concerning the Holy Child that was to be born of her for the salvation of the world. [And the sixth month is Nisan], on the first of Nisan, on the first day of the week, as the Lady Mary was sitting, and there were lying before her dyed curtains for the front of the door, which she was making for the house of the Lord. And the Holy one had taken this in her hand, and she was sitting in her house. There was a signal between the Father and His Child; and He sent Him from His bosom, that He might come and redeem mankind; and God sent Gabriel that he might precede the king's son, and cry "Hail" before his Lord in the ears of the Blessed one in whom he dwelt. Gabriel went and saluted the Blessed one: "Behold, the Lord is with thee, for it is God who dwelleth in thee." And while he had not yet finished his salutation, his Lord anticipated him, and entered, and dwelt in the bosom of the Blessed one. And Gabriel did obeisance before Mary. And not to Mary alone did he do obeisance, but also to his Lord. Gabriel therefore made haste and came down to greet his Lord. The Lord of the angel-hosts preceded him, not delaying; but entered and dwelt in the Holy Virgin. And at that time he said to her, "Hail to thee, O blessed among women! behold! God is with thee," as if a man were to say, "Behold, He has preceded me and has entered and dwelt in the palace of thy members." For the things on high beheld when the Messiah was sent to the womb of the Virgin Mary. And they praised God who willed in His love to go down and clothe Himself in the mortal body of Adam. p. 89

p. 90 These things the Holy Spirit told the Apostles that on the first of Nisān it was announced to the Holy Virgin that she would receive your Lord. And He was in her womb until the Second Kanūn¹, on its sixth (day) on the first of the week, the holy day, in her virginity, at the time of the ninth hour, at the time that she had borne Him, she went out of this world. The Apostles said to the Holy Spirit, “And to-morrow at what hour will our Lord come from heaven to us?” And the Holy Spirit said to them: “To-morrow at the ninth hour He will come to you from heaven.” And again the Holy Spirit said to the Apostles: “Thus believe and thus confess: that on a first day of the week He was announced and came into the world. And on a first day of the week in the Second Kanūn, on its sixth day, He came into the world, and was born in Bethlehem. And on a first day of the week the people of Jerusalem went forth unwillingly and praised Him with hosannas heavenly and earthly. And on a first day of the week He rose from the grave, and put to shame all His crucifiers.

Again, after the forty days of His resurrection, on the fifth day of the week, He ascended to Heaven. And on a first day of the week He will come at the last day. But set the censer, and to-morrow He will come to His mother. And Eve will come, the mother of all mankind; and the mother of the Lady Mary; and the virgins who ministered to the Lady Mary were with her, and all the officials.

p. 91 And the mother of the Lady Mary drew near and placed her mouth on her breast and kissed her. And she said to her: “Blessed be God who hath chosen thee for Himself that thou mightest be a dwelling-place for His honour; for from the time that thou wast formed in my womb, I knew that the God of heaven would come and dwell in thee.” And our father Adam came, and Seth his son, and Shem, and Noah, who was a leaven to the world, and they worshipped before her. And they said: “We praise thee, O God! Who didst come from heaven, and didst dwell in my daughter, and I heard Thy voice in Sheol, and I rejoiced that Thou didst clothe Thyself with a body and didst raise me to heaven, according as Thy holy mouth hath told me in Paradise. And other chariots

¹ *i.e.* The last part of December and first part of January.

appeared coming, of Abraham and of Isaac and of Jacob, and of my lord David, the Psalmist of the church with them, and they worshipped before the Blessed Mary. And there appeared coming the chariots of the prophets, with their censers in their hands, and they worshipped before the Blessed one. And there appeared coming the chariots of the witnesses¹, with lights in their hands, who worshipped before the Holy Virgin. And there were seen coming the chariots of the seventy-two Apostles, and they worshipped before the Blessed one. And after these there were seen the chariots of the angels, and of the heavenly guardians, and of the cherubim, and of the seraphim holding their trumpets and shouting praise before their Lord; who had come and descended beside His mother. Then was seen the face of Christ the King, on the chariot of the seraphim who were carrying Him, clothing Him with glory; and He came holding the sign of the cross, and came that He might descend beside the Lady Mary. And He came down beside her. And all created things bowed down and worshipped her. And our Lord Jesus the Christ called to His mother and said to her, "Mary!" And she said to Him, "Here I am, Rabbuli²," which is, being interpreted, Teacher. Our Lord said to her: "Do not grieve, arise, see the glory which my Father hath given me; and I have come to show thee." And the holy Virgin went down with Him; and she saw the glory which no tongue of man can tell of. The Messiah said to His mother: "Is everything true which I told thee of, Mary?" And she said to Him: "Yea, in truth, Rabbuli, everything is true that Thou hast told me of." He said to her: "Now I will make thy body go into the Paradise of Eden, and there it will be until the Resurrection. I will also give angels for thine honour, and they shall stand before thee holding lights and lamps until I shall come and dissolve the heaven and the earth, and shall give bliss to the righteous and torment and darkness to the wicked. For that which thou hast seen now, Mary, is but a little of the glory of my Father. Come with me and thou shalt see and shalt rejoice. For in the last day when I shall come with great glory to show to the world a glory which the eye of man cannot bear, with that will I come to the created world." Mary said to Him: "O Master! stretch out Thy hands, and place

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¹ Or, "Martyrs."² i.e. "my Master."

them on my eyes, and bless me." And the Messiah stretched out His hands, and laid them on the eyes of His mother; and the Blessed Lady Mary took His hands, and kissed them; and answered, saying "I worship these holy hands, which made heaven and earth without labour. I praise and worship and extol that hour in which Thy Father sent Thee to me from the heaven of His glory. For I knew when thou wast in my womb, for the angels of Thy Father came down and worshipped before Thee and I dwelt in a place of light; and the angels of glory escorted me." And again she gave thanks and said: "O Son of God, O Christ, Thou art the Lord of the peace of the world, and in Thee the crowns of the priests who confess Thee are blessed."

And when the Blessed one had said these things the heights and the depths gave praise on account of her to the Christ, Who had come down from heaven to see His mother, the holy Virgin who had given Him birth. And thus she went out of this world.

p. 94 Then the Apostles drew near and said to the Lady Mary, "Leave a blessing to the world out of which thou art going, that those who make unto thee commemorations and believe in God, that He sent His Son and [that] He dwelt in thee, confessing that He who was born of thee is God, and give praise to the Holy Spirit who escorts thee, and make commemorations, may be delivered from sore afflictions."

Then the Blessed one prayed and spoke thus in her prayer: "May God, Who willed of His own will, and was reconciled in His love, and sent His Son from Heaven, and He dwelt in the palace of my members, have mercy upon the world which calls upon Him." And again she prayed and said: "O Christ, Son of the King of Heaven, Son of God who faileth not, receive the prayers of men, who call [upon] and commemorate the name of Thy mother before Thee, and make tribulations pass away from them; and make bad times cease from the earth." And again she prayed and said: "Lord Jesus the Christ, give a crown to old age, and a bringing up to youth; and help the souls that call upon Thee; and whoso maketh a commemoration of my spirit and of my body, which have quitted this world." And she took the hands of the Lord Jesus Christ, and laid them on her face and kissed them, saying, "I entreat Thee, Lord

Jesus the Christ, that what I have sought, Thou wilt do it in heaven and on earth. This, Lord, I would persuade Thee, that wherever men are assembled and are making a commemoration of me, and are presenting me with offerings, and are naming the memory of the Lady Mary, the mother of the Messiah, accept, O Lord, their offerings from them, and accept the prayer which goeth up to Thy presence. And receive the supplication of men, and the tears which are shed from their eyes; and cause to pass away from the land in which they make my offerings, the sword, and captivity, and famine and pestilence, and grievous calamities; and all the afflictions which befall the children of men, do thou cause to cease from the people who make offerings before Thee.”

And again she prayed, saying, “My Master, the Christ Whom I have in heaven, the land in which my offerings are made, bless it, Lord, in the garland of the year [with] a blessing, that it may be given to its inhabitants to have these lands delivered, by the offerings which they make me, from the locust that it may not destroy; and from the heat that it may not wither; and from blight that it may not wear them away; and from the hailstones that they may not fall down on them from heaven; and let every one who is sick, be cured, and whoso is afflicted, let him be relieved; and whoso is hungry, let him be satisfied; and whoso is poor, let him become rich; and whoso is tormented by a spirit of Satan, and calleth on my name, let a cure be sent to him; and whoso is bound by violence from men, let his bonds be loosed; and those who are sailing on the sea, and storms arise against them, and they call on the name of the Lord, let them be delivered from destruction; and let those who are far away in [foreign] lands and call upon my name, come to their homes in peace. And let the fields which have given offerings for my honour, be blessed, and bring forth fruit; and let the vines yield clusters of blessing; and let the men who make offerings to me be blessed, and let these be for blessings and for a leaven of righteousness. And let all diseases and afflictions, and rods of anger pass away from them. And let there be concord and peace on all created beings that call on Thy holy name. And let the garland of the year and of the months be blessed before Thee. And the priests who present offerings and tithes before Thee, accept, O Lord their offerings, and bless their tithes; and make their temples thunder with praises; and may the Holy Spirit sing along with them. And amongst kings

may there be concord, and among judges peace; and blessings and joys be on the face of the earth for ever and ever. Amen."

These prayers and blessings did Mary say when the Christ came to her, and He said to her: "I will do whatsoever is thy will; and I will have mercy on those who call on me in thy name; and also those who make commemorations of thee with offerings; and who remember that thou didst leave this earth, and who in the time of affliction make offerings on thy behalf, I will have mercy on them. And those who make memorials of thee, I will save them, and will have mercy upon them, and I will give good increase in their houses; and I will also forgive their short-comings. And the blessing of my Father who is in heaven shall abide on all offerings that are offered in thy name, and because of thy death for ever and ever. Amen."

Then the created beings drew near, and worshipped the Christ. And the Christ called to Mar John, and said to him, "Be not grieved because of Mary." Then John said: "My Lord, Mary is not dead." And He called Peter also, and said to him: "Now the time is short, raise thy psalms, and let all created beings sing Halleluia." And while they were singing with the voices of praise, our Lord Jesus the Christ prayed, and the angels gave glory, and straightway Mary departed to the mansions of the Father.

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And Mary said when she was dying: "Fare thee well, Rabbuli, lo! I am looking for Thy coming, O Christ! and immediately Peter, and John, and Paul, and Thomas ran, and John laid his hands upon her eyes and closed them. And Peter and Paul stretched out her hands and her feet; and they did not take off her tunic, but they wrapped her in it; and the woollen garment became the robe of the Holy Spirit; and the Spirit wrapped her with a covering of flame and girded her loins with a belt of fire; and covered her face with the scent of perfumes. Then John placed his mouth on her breast, and wept. And Peter, and Paul, and all the Apostles overflowed with tears, and they wept for the Blessed one, in great pain and grief. And John said, "Thou art dead, O Mary, mistress of the world!" Then our Lord Jesus the Christ commanded that they should make the Blessed one repose in a chariot of light; and the twelve Apostles bore it. And twelve chariots carried the twelve Apostles, and the voice of the trumpets of the seraphim went before the Blessed one as she went to Eden with great glory; and all the created beings were singing before her. And created beings were following her: and the mother of the Lady Mary went, and Eve our mother, and Elisabeth the mother of John the Baptist, and the three virgins who ministered to her; and chariots of light went before the Blessed one. And again after these went the chariots of Abraham, and of Isaac, and of Jacob, and of all just and righteous men, and the fathers, and the holy teachers. Then after these chariots went the twelve Apostles, and their hands were spread out to heaven from the clouds on which they were standing. And they bore the chariot of the Lady Mary.

And the Holy Spirit sprinkled dew on her face. Angels and guar-

dian angels came and sang praises before her; ranks from above and from below gave praise and laud, and a sweet scent was wafted through all corners of the world. And when she entered Paradise with the praise and the exultation of the high beings and the low beings, they placed her on a shining cloud, and they spread her couch with a coverlet of fire, amongst the glorious trees that are in the Paradise of Eden, whose scent is far sweeter than perfume. And the guardian angels and the angels stood before her, for her honour; and they ministered to her. And the high beings praised her with songs before God in heaven, and the Apostles returned and came to the Mount of Olives; and they wrote that there should be a commemoration of the Lady Mary three times in the year; that we might know [it] and she has sent it to us; and we have seen [it] with our eyes; that as often as a commemoration of her is made, all the hosts of angels are robed in white, because the glory shall be greater before God, life to all created beings who go to salute the mother of God and all men were blessed by her and returned. And those who were dead and had risen returned to¹ their graves, and those who were alive returned safely each man to the place from which he had come.

And the twelve Apostles went out of Paradise; and while priests are making offerings, no plagues come into the world to destroy it. And when there is an offering to the Blessed one, on the sixth day² in the second Kanūn, on the birthday of the Christ, they wrote, because on the day that she bore Him she went out of this world, and as it was not possible to have a commemoration on her birthday, we command that after two days there shall be the commemoration of the Blessed one, that there may be help from her to men; and by means of her offerings and her prayers the fruits of the earth may be blessed. And the sweet scent of her offering arose and pleased the Christ, so that kingdoms might not strive with each other: and the blood of many men be shed upon the earth, because that whensoever there are wars, heaven and earth are weeping about men who slay each other, for the air is troubled, and the odour of the air is changed by the corpses of men. Because the Holy Spirit had revealed to them that when they go out to war on the earth, and

¹ MS. "from."

² January 6th = Epiphany.

take away each other's land, their arms are set in order all the winter, and from the month of Nisān¹ until the first Teshrīn² is the fear of captivity, if they do not approach God with prayers and offerings. And thus the Apostles said that there should be a commemoration of the Lady Mary in the month of Iyār³, on its fifteenth [day] on account of the seeds that were sown; and on account of the abundance of the wheat, that there should be a commemoration and offerings to the Christ, and to the Lady Mary. And the Apostles commanded that during all the month of Iyār, men should offer many supplications and prayers...before God on account of the clusters of the vines that they may not be destroyed by wrath, and on account of the flying locusts, and the black caterpillars and the creeping things, and the white things, and the great things that they should not go out to destroy the crops⁴ and there should be a famine and the world come to an end. And the Holy Spirit said to the Apostles that they⁵ are buried in the earth until the day that is appointed for them, and they shall come forth to fulfil the will of their Lord. And when they are created, in a single hour shall they be created; and whithersoever they go to destroy, in one hour shall they destroy and desolate the lands, so that there shall not be an end of the world immediately.

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And the Holy Spirit made known to the Apostles, that there should be a commemoration of the Lady Mary in the month of Iyār, because the army of your Lord is the locust and the angel of wrath, which go before Him; because of the heavy rods which strike and spare not, whithersoever they are sent; and those plagues which are kept and laid up for the wicked of the land with which the Lord is wroth, and willeth that one of these rods which are prepared be sent against her.

And the Apostles commanded that on the fourth [day] of the week and on Friday and on the first day of the week [in] all the months of the year there should be supplications, and that these days should be kept; and that nothing should happen in them, but that offerings should be made in these three days,

¹ i.e. April.² i.e. October.³ i.e. part of April and May.⁴ Literally "the creation."⁵ i.e. the locusts.

on all the weeks of the months of the year. And the Apostles commanded that there should be commemorations of the Blessed one in the month of Ab, on its thirteenth day, on account of the vines bearing clusters, on account of the trees bearing fruit that the clouds of hail may not come, bearing hailstones of wrath, and the trees be broken, and their fruits, and the vines with their clusters; and those who eat of them be sick, and there be a fearful pestilence in the world; and it slay the fathers in the presence of the children, and the children in the presence of the fathers. And on account of the creeping locust, the caterpillar, that it may not climb on the trees, and eat their fruit. p. 101

And the Apostles commanded that there should be a commemoration of Mary in these three months, that men might be delivered from sore afflictions. And the Apostles commanded that the priests and the believing peoples should fast on the day of the commemoration until the ninth hour; and at the ninth hour offerings should be made to her. And like as the power of the Most High came and dwelt in her, so the power of prayer should come and bless the land in which offerings are made. And the Apostles commanded that the vows and the offerings which should be made to the Blessed one in her name should be preserved, and that in every place where such offering is made she should come and appear there; and in every place where men call upon her she should come and appear there; and should help them.

And again the Apostles commanded that on the day of her commemoration the Old and the New Testament should be read and the volume of her decease, that is, her story; and then the Gospel should be read. And every one who goes to partake of her offering should take with him a censer of incense and lights for her honour. And before the time of the festival they should be bought and also set up in the name of the Blessed one. And they should be prepared as chosen garments which are kept for God, that He may clothe the righteous with them in the day of the resurrection.

Then the Apostles set up the censers of incense, and called on our Lord Jesus the Christ to bless the years and their garlands. And the Apostles p. 102 prayed, saying: "Our Lord Jesus the Christ, hear the voice of our prayers and bless the garlands of the twelve months. Let Nisān come, bearing flowers of blessing. Let Iyār come, bearing sheaves of gladness. Let Haziran come, bearing joys, that from it there may be offerings. Let Tammūz come, bearing thanks because of men, who sing praises in the threshing-floors which are full of gladness. Let Ab come giving clusters (of grapes) to God, let them give praise to God Who has given ripe and unripe [fruits]. Let Ilūl come, thanking and praising Him Who has heard the Christ, and worshipping Him Who blesses the years and the months. Let Teshrīn come, thanking and praising Him Who has heard the voice of the husbandman, who has sown with the plough of the cross. Let Teshrīn¹ come, its

¹ i.e. the second Teshrīn.

good things with it, for in it comes the dew from heaven, and it will fatten the earth and its inhabitants. Let Kanūn come, and its joys with it, lightnings, and thunders, and thick clouds, and they will be poured upon mankind. Let Kanūn¹ come, and with it snow and ice, which gladden the earth. Let Shebat come, bearing honour to the Lord. Let Adar come, with lambs and with ewes."

Thus the Apostles prayed and said: "Yea, Lord God, Who didst send Thy Son to us, that He might redeem the world from error. Let Thy blessing, Lord, be upon the earth and upon its inhabitants, when an offering is made to Thy mother. And let Thy grace come to us, and be manifested to us at this time."

p. 103

Then the voice of the prayers of the Apostles ascended to heaven. And our Lord Jesus the Christ came to them in a cloud of light and spake with them and said unto them, "Be strong and be valiant, and fear not. Because everything that ye seek shall be given unto you. And at all times what ye wish shall happen with your Father Which is in heaven." And the Apostles bowed their heads, and were blessed by our Lord Jesus. And they arose in the place where they were standing, and said, "Come, let us go down from the Mount of Olives to the cave of the valley; and let us write how Mary went out of this world: and [how] she was snatched away in a cloud of light, and the Christ bore her to the Paradise of Eden."

Now when the Apostles went down from the Mount of Olives to Jerusalem, to the cave of the valley, they set up a censer of incense and prayed, speaking thus: "We will write in this book: 'All we the Apostles, bear witness before God, that our Lord Jesus the Christ did these miracles and signs before His mother, when she went out of this world. And all those who believe in the words which are written in this book shall live for ever. And whoso doth not believe shall be condemned. This is the woman who was chosen from before the foundations of the world, that God might dwell in her, and the Christ might be born of her, He who is the Son of God. And these commemorations which we make of Mary the holy Virgin (are) with fasting and prayer and with tears and vigils and services, and with melodies of the Holy Spirit, and with gifts to the poor and the needy: thus it behoves us to celebrate the feast of the Blessed one; whilst a sweet scent was wafted through all the corners of the world; and her blessings came upon all mankind.'"

p. 104

This book was written in Hebrew and Greek and Latin, and the Apostles placed the book with John the friend of the Christ, who is called the Son of Thunder. And he carried it to his (house). And the Apostles prayed and called on our Lord Jesus the Christ that He should come and bless them, and that each of them might go to the place whence he had come. And while they were praying, the Christ came to them. And Enoch came

¹ i.e. the second Kanūn.

and Elijah and Moses. And they prayed a long time; and the tears of the Apostles fell upon the ground, until the dust on which they stood was hardened. That clay caused a scent of perfume to exude, and the Apostles were gladdened by it; because the Holy Spirit flamed about them. And the Apostles stretched out [their hands¹] and the Christ drew near and said to them: "Blessed be ye chosen ones who are chosen by the Father and by Me, and by the Holy Spirit. Great is the glory that is kept for you. Ye have seen the glory with which Mary My mother went from this world." They said to Him: "We have seen it and we are sure that Thou art the Christ the Son of the Living God. And blessed be Thy Father Who is in heaven, Who hath sent Thee to the world. And blessed be Mary who gave Thee birth. And may the men who believe in Thee and in Thy Father and in Thy Holy Spirit, receive from Thee the remission of their sins in the last day. Then our Lord Jesus the Christ stretched out His right hand upon their heads and said to them: "Go in peace to the places whence ye have come. And I will do your pleasure in whatsoever ye wish." And He blessed them and ascended to heaven. And the Apostles stood and gazed at Him; and as He passed away from them, they prayed and gave glory to God Who had so loved them. p. 105

Then the Holy Ghost brought a cloud of light, and each one of them sat on the cloud and went to the place whence he had come. And those who had died returned to their graves, and the Apostles saluted each other and prayed, saying: "Now we pray that we may see each other on the day of the resurrection." And the Apostles entreated Peter and Paul, saying: "Let twelve books be written from this book, and let a book go with each one of us." And Peter answered saying unto them, "Let each of us in the place whence he has come write and also show to the world what the Holy Spirit is preparing by his mouth. Thus let him teach the people to whom he is going that there may be a commemoration of Mary three times in the year. And whoso shall make a commemoration of her shall be excellent in heaven before the face of the Father and whosoever shall make and magnify her commemoration before all mankind, shall be blessed by God."

The book that was written, Mar John took it up, and called to Peter and Paul, and said a word to them by themselves. The Apostles say with Peter and Paul to John, "Let us divide this volume." And when they were about to make a dispute with each other, a voice came from heaven and spake with them, saying to them, "Go in her peace, ye blessed, and be looking and waiting for my coming from heaven." And then the Apostles went and preached and taught the nations who went to them about the mother of the Christ, how she went out from this world, with the prayers of the prophets and of the Apostles; and of the martyrs, and of the confessors, and of the just men, and of the priests, and of every one who believes in the Father and in the Son and in the Holy Spirit, and in the Mother of God, Mary. And in the p. 106

¹ Literally "themselves."

churches and the monasteries, and in the dwellings of the saints, which are founded on the name of the Christ. May we receive blessings from God, Who was born of the Holy Virgin Mary. And every one who makes a commemoration of her, may his commemoration be above in the heaven and beneath on the earth. And every one who writes (copies?) these books and reads in them, may the Lord have mercy on his soul and on his body in both worlds, for ever and ever. Amen.

BOOK V.

From the same. The Fifth¹ book about her Departure.

p. 107

Now when the Blessed Mary was placed in the Paradise of Eden, and was crowned with this great glory, and the Apostles had departed in all directions, our Lord Jesus Christ came to His mother to Eden. And the chariot of the spiritual beings descended from heaven, and the Paradise of Eden was covered, and all the mountains that were around it. And the sound of nothing was heard save of the cherubim crying and the angels who were shining by means of light. For the Paradise of Eden is on earth, in that outside region and above all the high mountains; and its foundations are placed on the earth, and four rivers issue from it; Gihōn, and Pisōn, and Daklath and Euphrates. And when there was a flood rising as far as the foot of the mountain, it straightway covered (it) at a signal. For it has not dared to visit that holy mountain. Because the Lord of Paradise has fixed (His) glory there, and He stands in it and looks at the flood that is chastising the sons of men. And when the flood had reached the foot of Paradise, it bent its head and worshipped the Lord of created beings Who was standing in the Paradise and it turned backwards. For this Paradise is a house of return to the high beings, and a dwelling-place for the heavenly beings; and it was prepared before the times of the worlds to be a dwelling place for Adam the head of the tribes and the families. To him God came down and walked amongst the delightful trees of Paradise. To this Paradise came the body of the holy Mother of God, Mary. When our Lord came to His mother and said to her, "Mary, arise in the Paradise of Eden," she was raised, and she stood and saluted our Lord Jesus the Christ. Our Lord said to her: "To show thee the glory of My Father's house, I am come to thee." And Enoch came to Paradise, and Elijah, and Moses, and Peter; and they worshipped the Christ and His mother. The Christ said to Mary His mother: "Search and see what is kept for the just ones who love Me." And Mary saw there the mansions of the just, how fair and beautiful they are; and she searched in the tents of the sons of light. And she saw the couches

¹ Cod. Harris "Sixth."

of the martyrs. And she saw the just ones who were standing there. And they went before her weaving the crowns of the priests. For the garments of the just are being prepared for the day of the resurrection. And she saw the trees of Paradise, how glorious in their appearance! And how sweet is their fragrance! These things the Blessed one saw in Paradise.

Our Lord said to her: "Come, ascend with Me to heaven, and see the splendour of My Father." And then He signalled a command. And the horns of the seraphim sounded; and the wings of the cherubim were struck, and the earth was covered with a sweet fragrance. And our Lord Jesus the Christ came on a chariot of fire; and Enoch and Elijah, a wheel of fire carrying them and above this was the lower heaven. And she saw all the treasure-houses of God; and also the house of the snow and the ice and the frost; and the house of the rain and the dew, and the house of the winds and the lightnings, and the house of the darkness and the storms; and the clouds which are the servants of God, proclaiming about Him; and she saw there wrath and concord, which when they are ordered go forth to mankind; and she saw the place in which Elijah stood and prayed; because it is in this lower heaven. And she mounted to the heaven of heavens, and she saw the ranks of the spiritual beings, and the heavenly armies, and created beings without end. And the heavenly armies stood and praised the Virgin Mary. Who may see it and not fear? when the supernal beings stand and offer praises to the Mother of their Lord, Who mounted beside them, the supernal beings saying: "Holy, holy, holy, O Son of the living God! This is the holy and blessed one who bore Thee without marriage." And the Blessed one stretched out her hands, and gave glory to God Who had magnified her. And again she mounted above the heaven of heavens. And she saw that ranks of angels were standing above the waters. And they were spreading their wings, and their eyes were looking upward to their Lord. And they were not able to cease from the voices which were entreating and saying: "Holy, holy, holy, the Mighty Lord, and Supreme God." Then she looked above the waters, and mounted to Jerusalem which is in heaven, wherein the Father is adored by His Son, and the Spirit by both. And she saw that it had twelve gates in the names of the twelve Apostles, and at every gate an Apostle was standing. And the angels and archangels who were standing and singing praise; and at the inner door the two sons of Zebedee; John and James his brother at another door on the right; and then the Apostles ranged at these doors. And at the outer door there were verily standing spiritual beings without end; and they were singing praises beside the city of the great King. And all the prophets were standing and singing praises with their harps; Abraham and Isaac, and Jacob, and David the Psalmist. And they worshipped before the King, the Christ, and before His mother when she went in to worship in the heavenly Jerusalem. And she entered by the first gate, and the angels worshipped her. And she entered by the second gate, and the adoration of the cherubim was offered to her. And

she entered by the third gate, and the adoration of the seraphim was offered to her. And she entered by the fourth gate, and was worshipped by the families, and the chiefs of thousands. And she entered by the fifth gate, and the lightnings and the thunders uttered praises before her. And she entered by the sixth gate, and they cried before her: "Holy, holy, holy!" And she entered by the seventh gate, and fire and flame worshipped before her. And she entered by the eighth gate, and the rain and the dew worshipped her. And she entered by the ninth gate, and Gabriel and Michael worshipped her. And she entered by the tenth gate, and all the shining beings worshipped her. And she entered by the eleventh gate, and all the Apostles worshipped her. And she entered by the twelfth gate, and the Child who was born of her, praised and blessed her.

p. 110 And thus Mary entered the heavenly Jerusalem, and worshipped before the Father. And in that hour Mary saw the Holy Father and the Beloved Son, and the Spirit, the Paraclete, the Father being glorified by His Son, and the Son by His Father; and the Spirit by both of them. And she saw a throne and a chariot, and from beneath the chariot there issued a river of fire; and it came and abode upon the whole heaven, burning nothing. And she saw the guardian angels who bore the chariots from beneath; and the seraphim who escorted it from above; and the cherubim who spread their wings and escorted it, and cried "Holy." And she saw the glorious throne of God; the Father sitting and His Son on His right hand; and the Spirit who was standing and hovering over them. And she saw the seraphim of fire, and the curtains of flame. ¹And Mary saw what eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what God giveth to the righteous on the day of the resurrection.

And Mary said, "What are these?" The Christ said to her: "These are the tabernacles of the just, for the time has not yet arrived when they shall receive their recompenses; but they see them from afar and rejoice; until the day of the resurrection shall come when they shall receive the reward of their struggles."

p. 111 And again Mary saw a place which was very dark, and much smoke going up from it, and a smell of brimstone rose before it, and a strong fire was blazing in it. And the sound of that fire was going like the sound of heavy thunder, when it is listened to with fear; and the fire which was blazing and burning there. And its sound went through the place; (and) men were placed outside of the darkness, and they wept and were grieved whilst they stood afar off. Mary said to the Christ, "My Master, what are these?" Our Lord said unto her: "This that is roaring and fearful is Gehenna which is kindled for the doers of iniquity, and these who are looking at it are the sinners, who behold their torment from a distance and know what is reserved for them[selves] at the last day, and they grieve and

¹ Book Sixth begins here in Dr Wright's edition.

weep. For the day of judgment is not yet come, that they should receive the portion of darkness; and they also shall be tormented in this flame at the last day; all those who have not kept the commandments of My Father shall be tormented in this flame." Then the Blessed one gazed at the place of the just, wondering at its being so glorious, and at that of the wicked, at its being so dark and fearful. And she heard the voices of the just, saying: "Glory to Thee, O God, Who givest a recompense to the righteous at the last day; in the which heaven and earth shall be dissolved." And again the people cried from out the darkness: "Have mercy upon us, Son of the Living God! when Thou comest to dissolve the heaven and the earth." And when the Blessed one heard the voice of the just, she rejoiced; and when she heard the voices of the sinners, she was very sorry. And she besought the Christ on behalf of the sinners, and offered up a prayer for them, and said: "Rabbūli, have mercy upon those sinners when Thou judgest them at the last day, because I have heard their voice, and I am grieved because of them."

And the Christ came with His mother to show her all those who were sitting on a cloud of light. And seats of glory were arranged on a throne of flame. And on the loins of the cherubim there were placed wheels of fire. p. 112
And those which were bearing their chariots. And in the thick darkness and the lightnings was the glory of Mary and of her Son escorted. And the glory coursed along and went above heaven. And the angels and the archangels were in commotion: and a decree went forth to all creatures, that they should come forth in glory to meet the King's Son, who had come to show the hidden things of His Father's house to His mother. And Enoch came forth; and Elijah came, and John, and Peter, and they worshipped before the Christ and before His mother. And the trumpets of heaven sounded when the time had arrived for praise to be offered to the King, the Christ. Who doth not fear at that moment, when the spiritual beings speak one to another, who offer adoration to their Lord? And the holy Gabriel arose with the angels; and they all threw [themselves] down before Him. And Michael rose from amongst the angel guards, and all the guards with him. The Father was escorted with glory, and the Son was exalted with trembling, and the Spirit sang praise by the mouth of all these armies, and of Mary and of the churches which were adorned. And there was praise in heaven, before the Lord who had come down to make for Himself a mother from the race of mortals. And there was a thanksgiving on high before the Highest Lord. For the power of His Father had made Him dwell in the womb of His mother, and the praise of all the heavenly beings lasted that Mary might see the glory and the exaltation of Him Who was born of her from the second hour on the first day of the week until the ninth hour, the angel guards and the angels singing praise. And there was a commotion amongst their ranks; and praise and a sweet scent was wafted from the hosts of angels. And the bright beings raised their eyes; and they saw the mother of their Lord standing before the throne of her Son; and they gave p. 113

glory to God Who had exalted His Mother and had shewn heaven to her, and the heaven of heavens; and all that is therein, and there end the things of the Lord's house. And our Lord Jesus the Christ led His mother and came to the Paradise of Eden. And the lights shone in heaven; and the scent of perfume arose above all the heavens, and the guardian angels and the angels descended while their lamps were burning. And the glory of our Lord dawned and the grace of God was spread abroad. And our Lord came down with Mary to the Paradise of Eden with the heavenly hosts. And there was great praise before the Blessed one, so that the bones of the just which were imprisoned within the earth, moved, and a sweet odour was wafted through all corners of the world. And Mary led John and showed him everything which the Christ had shown her. And she said to him; "Take heed to me in these words, which thy Lord hath shown to me: that at the time which I shall reveal to thee I say to thee: books and writings shall be issued about my victories, when there shall be commemorations and offerings to me until the time when thy Lord shall come from heaven, because many shall be the distresses of mankind, and the sore afflictions that shall scourge the earth; when there shall be fearful signs and wars shall multiply. And there shall be a famine, and the earth shall shake because of the sins and the iniquities of the people who shall corrupt it by deeds of wickedness. And great also at that time shall be the affliction of mankind; there shall be darkness in the air of heaven. And winds shall blow and [there shall be] thick darkness and the times shall be shortened. And in the night-seasons men shall see visions; for the destruction of men shall be by one another. And plagues shall be sent on the earth, and my Son the Christ shall come, and shall not find faith on the earth." These things and more than these did our Lord reveal to His mother; and she revealed them to John. And our Lord said to her; "Blessed be thou, Mary, ¹for what¹ thine eyes have seen, and what thine ears have heard, that at the time when the afflictions of men shall multiply they may call on thee, and by thy name they may be delivered from their afflictions."

p. 114

And Mary said to the Christ: "Rabbuli, I beseech Thee, have mercy on the souls who call on Thee in my name." And Mary said to John: "Thou, O John, shalt die, as thy Lord hath said to me: what I say to thee hear, and write the book about my exit from this world. At the time of the end of the world let it go forth to mankind; because there shall be signs before the coming of thy Lord, severe and awful. At that time the bones of the just shall be revealed, and shall be with their souls, and their bones shall give help from their graves: and shall proclaim praise concerning the coming of their Lord which draweth nigh; when heaven and earth shall be disturbed and the seasons in the world shall be confounded before thy Lord shall come; and then there shall be a commemoration of my bones; and men shall

¹  in Dr Wright's text.

remember me with offerings and prayers. And whosoever shall call on the name of the mother of God shall be delivered from his affliction."

These things said the Blessed one to John; and John was quiet and gave praise to God concerning what Mary had said to him. And he came and placed a censer near the Blessed one in Paradise. And the hosts of angels sang praises, and the lightnings and the thunders struck against each other.

The Christ said to her: "Whatsoever is in heaven and also on the earth I have shown thee and I have also made known to thee concerning the bad p. 115 times that are coming on the world. And whatsoever I have said to thee shall happen. Heaven and earth shall pass away, but My words shall not pass away. Now hearken to what I command thee, Mary, what is going to happen at the time when I shall come to the world from beside My Father."

Mary said: "True are Thy words, Rabbūli, because they are in Thy Father's presence; and whatsoever Thou hast said to me whilst Thou wast upon the earth Thou hast verified; and it is fulfilled; and all the words which Thou hast said to me in heaven have happened. And whosoever shall believe in Thee shall be raised with Thee; and shall inherit the everlasting glory which the sons of light inherit; and which the just who are with Thee are waiting for. For to thee belongeth righteousness, and (to Thee) praise is due with Thy Father and Thy Holy Spirit now and always for ever and ever. Let the mercies of God the Father and of His Only Son and of His Spirit the Living and the Holy be upon the lectors and on the readers and on the hearers and on the possessors and on the miserable and sinful scribe, and on his bodily and his spiritual ancestors, and on whoso partaketh in it. Amen.

It is finished by the help of the Most High God, the Lord of the worlds. Amen, the poor lowly priest Brother Belna'al.

Here endeth the Story of the Mother of God, the Holy Mary, on the second day of the Second Kanūn by the hands of the miserable sinner, in name a brother priest, in deeds a sinner, in the year 2168 of the crafty Greeks. Amen.

Finished by the power of God	
In the Christian year	In the year of the Greeks
1857.	2168.

HYMN.

TRANSLATION.

p. 122 He correcteth and turneth [His] face. He smiteth with
Wisdom His hand. For in His strength He is near to the weak [in] mighty
xi. 21 deeds; and the might of His arm who shall withstand? Because
as a grain in a balance, in similitude is the whole world before Thee.

Amos v. 8 Who is like the Mighty One? He calleth for the waters of the sea,
and poureth them out upon the face of all the earth: the Lord God,
Ps. cxliv. 5 the Mighty One the Almighty is His name. He Who
Ps. civ. looketh upon the earth, and it shaketh; He chideth the mountains,
2—4 and they smoke. Who weareth light as a garment; and stretcheth
out the heaven like a curtain. Who maketh the waters His mansions;
and setteth His chariot upon the clouds; and walketh upon the
Heb. i. 7 wings of the wind; Who maketh His angels spirits, and His
Job ix. 6 ministers a burning fire In His wrath He shaketh the earth
7 from her foundations; and her pillars tremble before Him. He
8 speaketh to the sun, and it riseth not; and the stars exist by His
p. 123 wisdom. He Who alone spreadeth out the heavens, and walketh
9 upon the seas as upon the land. He Who maketh the east and the
10 west, the north and the south; He Who doeth great things past
finding out, and glorious; and wonders without number. He Who
Ps. cxlvii. created the number of the stars; He calleth all their names. He
4 Who causeth the clouds to ascend from the end of the earth; and
Ps. cxxxv. maketh lightnings for the rain; He bringeth the wind out of the
7 treasury; and He numbereth the clouds in His wisdom; and the
Job drops of rain also are counted by Him. He taketh the waters as He
xxxviii. 37 will; for to Him alone belongeth
cf. Ecclus. i. 2

And [sent] the demons into the herd of swine. To the chiliarch who had an only son, He healed him, and made his withered hand whole on the sabbath day. And He rebuked the fever of Peter's wife's mother, and she arose. He Who walked upon the waves as upon the dry land, and He stretched out His hand to the storms that they should not drown [Peter?]. And He rebuked the sea when it was troubled, and made it calm. And He was glorified in His glory on the holy mountain of Tabor, and was transfigured before His disciples. And Moses and Elias went before Him. And He said to the impotent man of thirty-eight years: "Take up thy bed, and walk," on the sabbath day. And flee, O unclean and wicked demon and . . . to the Lord in the heaven of heavens. [Who] is like unto the Lord among the sons of the angels? He is Lord of the seas and there is no life . . .

* * * * *

Who commandeth the waters, that they are gathered into one heap, and calleth the seas by their names. Who clotheth Himself with a cloud; and in the thick darkness is His work. And He set for it keys and doors, and said to it: "Hitherto come out, and thou shalt not cross, and by it shall thy waves be stayed." And He set the sand a bound for it, a law for ever and ever. There is a measure of the waters in His hand, that are above the heavens; and His grasp holdeth all the earth. And He weigheth the mountains in His balance, and the dust in a scale. Sheol is bared before Him, and there is no clothing to Destruction. By His command He slew the dragon. Who hath been mighty before Him? and He is past finding out; Who removeth the mountains, and they know it not, and changeth . . .

cf. Matt.
viii. 5
Sinai Pa-
limpest

cf. Luke
iv. 38, 39

cf. Matt.
xiv.
25—31

cf. Mark
iv. 39

cf. Matt.
xvii. 1—3

p. 124

cf. John v.
5—10

cf. Mark
iii. 11

cf. Ps.
xxxiii. 7

Ecclus.
xxxix. 17

Job
xxxviii.
9, 11

cf. Is. xl.
12

Job xxvi.
4

S. P.
f. 156a

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 ̄n̄īān̄ān̄ ̄k̄īk̄ ̄ā
 ̄k̄īān̄ā ̄k̄īāh̄ān̄ ̄k̄ā
 ̄h̄h̄āl̄ān̄ā ̄āīān̄ ̄h̄īāl̄
 ̄h̄h̄āb̄āl̄ā ̄k̄āāh̄ā

̄k̄īāl̄ ̄k̄īān̄ān̄ ̄k̄ * *
 ̄ān̄ * * * * * ̄k̄h̄k̄
 * * * ̄h̄ā ̄l̄ā
 ̄l̄ā * * * ̄k̄l̄ ̄l̄āā
 ̄īān̄ ̄k̄h̄k̄ * * *
 * * * * * * * * *
 ̄l̄ā ̄ā ̄īāh̄ ̄k̄h̄k̄
 ̄īā ̄l̄ā ̄k̄h̄āh̄āh̄
 * * * ̄k̄īān̄ān̄ ̄k̄āān̄
 ̄k̄h̄ān̄ān̄ ̄k̄āān̄ * *
 ̄k̄āān̄ ̄k̄ā ̄k̄h̄k̄
 ̄h̄h̄āīān̄ ̄k̄h̄āl̄ān̄ ̄m̄ā
 ̄k̄l̄ān̄ ̄m̄l̄ ̄h̄h̄ān̄ān̄
 ̄k̄h̄k̄ān̄ ̄k̄āl̄ān̄
 ̄m̄l̄ ̄āān̄ ̄ā ̄l̄āl̄ān̄
 ̄k̄āān̄ān̄ ̄k̄āān̄ān̄
 ̄l̄ā ̄m̄āān̄ ̄l̄ā
 ̄m̄āān̄ān̄ ̄l̄āl̄ān̄
 ̄īāh̄ ̄k̄h̄k̄ ̄k̄āān̄
 ̄āān̄ān̄ ̄āān̄ ̄k̄īān̄
 ̄āīān̄ ̄k̄īān̄ān̄ ̄m̄l̄ā
 ̄k̄āān̄ān̄ ̄m̄āān̄ān̄
 ̄m̄h̄āb̄l̄ān̄ ̄īāh̄ ̄k̄h̄k̄
 ̄k̄l̄ā ̄k̄h̄k̄ān̄ ̄m̄āā
 ̄k̄āān̄ān̄ ̄k̄āl̄ * * ̄ān̄

cf.
p. 106,
l. 4

ḏ-ḏḏḏ ḏḏḏ

ḏ * * ḏḏḏ

ḏḏḏ ḏḏḏḏḏḏ

* * * * *

* * * * ḏḏ

* * * * ḏḏ

* * ḏ ḏḏḏḏ

* * * * *

ḏ * * ḏḏḏ

ḏḏḏḏ ḏḏḏḏ

* * * ḏḏḏḏ

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ḏḏḏḏ ḏḏḏḏ

ḏḏ ḏḏḏḏ

ḏḏḏ ḏḏḏḏḏḏ

* * * * *

:ḏ * ḏḏḏḏḏḏ

ḏ * ḏ * *

* * * ḏḏḏ ḏḏḏ

* * * * *

ḏḏ * * ḏḏḏḏ

* * ḏḏḏḏ *

* * * * *

* * * * *

* * * * *

* * * * ḏḏ

* * * * ḏḏ

* * * * *

* * * * ḏḏ

* * * * ḏḏ

* * * * ḏḏ

Athanasii
Vita
S. Antonii
(Coloniae
1686), vol.
II. p. 474,
l. 47

ἄνω ἄνω

: ἄνω ἄνω

ἄνω ἄνω

ἄνω ἄνω

ἄνω : * * ἴα

* * * ἄνω , ἴ

Ps. xx. 7

ἄνω * * * *

ἄνω ἄνω

ἄνω ἄνω

ἄνω ἄνω

ἄνω ἄνω

ἄνω ἄνω : ἄνω

* * ἄ * * * ἄ * *

ἄνω ἄνω

ἄνω ἄνω

ἴα * * *

* * * * *

ἄνω * ἄνω *

ἄνω * * *

ἄνω ἄνω ἄνω

ἄνω * * * *

ἄνω ἄνω

ἄνω ἄνω

ἄνω ἄνω

ἄνω ἄνω

ἄνω ἄνω

ἄνω ἄνω

ἄνω ἄνω

ἄνω ἄνω

ἄνω ἄνω

ἄνω * * * *

* * * * *

* * ἄ ἄνω

* * * * *

* * * * *

* * * * *

* * * * *

* * * * *

αὐτά τις
 ὡς Ἀντώνιον
 ἐστι θεωρῶν·
 [καὶ περιβαλλόμενος δὲ]
 αὐτὰ, ὡς τὰς ρουθεσίας
 αὐτοῦ βαστάζων ἐστι
 μετὰ χαρᾶς.
 τοῦτο τῆς
 ἐν σώματι ζῶης
 Ἀντωνίου
 τὸ τέλος,
 κακείνη
 τῆς ἀσκήσεως ἀρχή.
 καὶ εἰ καὶ
 μικρὰ ταῦτα
 πρὸς τὴν
 ἐκείνου ἀρετὴν,
 ἀλλ' ἀπὸ
 τούτων

[λογίζεσθε
 καὶ ὑμεῖς
 ὁποῖος ἦν]
 ὁ τοῦ θεοῦ [ἄνθρωπος]
 Ἀντώνιος·
 ἐκ νεωτέρου
 [μέχρι τῆς τοιαύτης ἡλικίας,
 ἴσην τηρήσας
 τὴν προθυμίαν
 τῆς ἀσκήσεως·
 καὶ μήτε διὰ]
 τὸ γῆρας
 ἡττηθεὶς πολυτελείᾳ
 τροφῆς,
 μήτε δι' ἀτονίαν
 τοῦ ἑαυτοῦ σώματος
 [ἀλλάξας]
 τὸ σχῆμα
 [τοῦ ἐνδύματος]

Athanasii
Vita S. An-
tonii (Colo-
niae 1686,
vol. II,
p. 503,
l. 38).

[μεθ' ὑμῶν ἐστι.
ταῦτα εἰπὼν,
καὶ ἀσπασαμένων
ἐκείνων αὐτόν.]
ἐξάρας
τοὺς πόδας
καὶ ὡσπερ φίλους
ὄρων τοὺς
ἐλθόντας ἐπ' αὐτόν,
καὶ δι' αὐτοὺς
περιχαρῆς
γενόμενος
ἐφαίνετο γὰρ ἀνακεί-
μενος
ίλαρῶ τῷ προσώπῳ
ἐξέλιπε,
καὶ προσετέθη
πρὸς τοὺς πατέρας.
[κἀκεῖνοι] λοιπὸν
καθὰ δέδωκεν αὐτοῖς
ἐντολὰς
[θάψαντες]

[καὶ εἰλίξαντας,] ἔκρυψαν
ὑπὸ γῆν [αὐτοῦ τὸ σῶμα.]
καὶ οὐδεὶς οἶδε τέως ποῦ
κέκρυπται πλὴν
μόνων αὐτῶν τῶν δύο ἰκετῶν.
λαβὼν δὲ
ἕκαστος
τὴν μηλωτὴν
τοῦ
μακαρίου
Ἀντωνίου,
καὶ τὸ τετριμμένον
[παρ' αὐτοῦ]
ἱμάτιον
[ὡς τι
μέγα
χρῆμα]
φυλάττει
καὶ γὰρ
καὶ βλέπων

NOTES TO FRAGMENT XXXIV.

v. 9. Between **לכדל** and **כלסה** there is room for one word only.

v. 11. 'מדתם' has disappeared in a rent.

לכדל is an improvement on the **לכדל** of the Vatican and Sinai Lectionaries. The punctuation of the verse is also better.

The **דכפ** in verse 9 seems like Edessene Syriac; but the **לכדל** in the same verse and the **כפ** of v. 15 are Palestinian.

Verses 56, 57 of chapter XI. are not in the Palestinian Syriac Lectionary. The fact that they occur here immediately before chapter XII. confirms our belief that we have in these fragments the remains of a continuous text.

NOTE TO FRAGMENT XIV.

I agree with Professor Ryssel that Fragment XXV. belongs to the same MS. as Fragment XIV. But it has been worn very thin by a long course of ill-usage, and I have therefore relinquished the attempt to coax anything further out of it.

קחילי לילי קחילי

* * * * * 7 b

קחילי לילי קחילי 13

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קחילי * * *

* * * * *

קחילי קחילי * * *

* * * * * 9

קחילי * * * *

* * * * *

קחילי קחילי קחילי

* * * * *

קחילי קחילי קחילי

קחילי קחילי קחילי

קחילי קחילי קחילי

קחילי * * *

קחילי קחילי קחילי

קחילי קחילי קחילי

קחילי קחילי קחילי 14

קחילי קחילי קחילי * *

קחילי קחילי קחילי

קחילי קחילי קחילי

קחילי קחילי קחילי

* * * * * 10

קחילי קחילי קחילי 15

קחילי קחילי קחילי

קחילי קחילי קחילי

קחילי קחילי קחילי

קחילי קחילי קחילי

קחילי קחילי קחילי 11

קחילי קחילי קחילי

קחילי קחילי קחילי

קחילי קחילי קחילי

קחילי קחילי קחילי

קחילי קחילי קחילי 16

קחילי קחילי קחילי

קחילי קחילי קחילי

* * * קחילי קחילי 12

קחילי קחילי קחילי

* * * קחילי קחילי

קחילי קחילי קחילי

* * * קחילי קחילי

קחילי קחילי קחילי

* * * * *

קחילי קחילי קחילי

* * * * *

* * * * * xiv. 25

הַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת 26

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

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* * * * * xv. 3

* * * * * הַלַּמּוֹת

* * * * * הַלַּמּוֹת

* * * * * הַלַּמּוֹת

* * * * * הַלַּמּוֹת

* * * * * הַלַּמּוֹת

* * * * * הַלַּמּוֹת 4

וְהַלַּמּוֹת הַזֵּאת xiv. 28

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת 29

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

וְהַלַּמּוֹת הַזֵּאת

A. S. L.

Fragmentum XXXIII. legi non potest.

John xv. 5 b

* * * * *	12	לֵב הַכֹּתֵב בְּחַתְּלֵי	* * * * *
* * * * *		דַּלְיָהּ :	* * * * *
* * * * *		וְלֵב הַכֹּתֵב	6
* * * * *		כִּי הָיָה לֵב הַכֹּתֵב	: * * *
* * * * *	13	וְלֵב הַכֹּתֵב : כִּי	וְלֵב הַכֹּתֵב * * *
* * * * *		וְלֵב הַכֹּתֵב	כִּי הָיָה לֵב הַכֹּתֵב * * *
* * * * *		וְלֵב הַכֹּתֵב	וְלֵב הַכֹּתֵב * * *
* * * * *	14	וְלֵב הַכֹּתֵב : וְלֵב הַכֹּתֵב	וְלֵב הַכֹּתֵב : * * * 7
* * * * *		וְלֵב הַכֹּתֵב	וְלֵב הַכֹּתֵב * * * *
* * * * *		וְלֵב הַכֹּתֵב	וְלֵב הַכֹּתֵב * * * *
* * * * *		וְלֵב הַכֹּתֵב	* * * * *
* * * * *	15	וְלֵב הַכֹּתֵב	וְלֵב הַכֹּתֵב * * * * 8
* * * * *		וְלֵב הַכֹּתֵב	וְלֵב הַכֹּתֵב * * *
* * * * *		וְלֵב הַכֹּתֵב	* * * * *
* * * * *		וְלֵב הַכֹּתֵב	* * * * *
* * * * *		וְלֵב הַכֹּתֵב	וְלֵב הַכֹּתֵב * * * * 9
* * * * *		וְלֵב הַכֹּתֵב	וְלֵב הַכֹּתֵב * * * *
* * * * *	16	וְלֵב הַכֹּתֵב	וְלֵב הַכֹּתֵב * * * * *
* * * * *		וְלֵב הַכֹּתֵב	וְלֵב הַכֹּתֵב * * * * * 10
* * * * *		וְלֵב הַכֹּתֵב	* * * * *
* * * * *		וְלֵב הַכֹּתֵב	* * * * *
* * * * *		וְלֵב הַכֹּתֵב	* * * * *

M. D. G.

* * * * * 31

דאנא מעטב לאכא

ממא נא זפמא

מא, אכא אנא בבא

מאנא עמא למ נא *

אנא ממ אפוא XV. 1

ממא: אכא ממא

אנא: אכא ממא 2

ממא לא ממא

ממא ממא למ: אכא

ממא ממא ממא

ממא ממא ממא

* * * * *

ממא ממא 3

ממא ממא ממא

ממא: ממא 4

ממא ממא ממא

ממא ממא ממא

ממא ממא ממא

ממא ממא ממא

ממא ממא ממא

ממא ממא ממא

* * * * * 5

אכא: * * * * *

אכא * * * * *

אכא * * * * *

ממא * * * * *

אכא * * * * *

אכא ממא * * * * *

ממא ממא: ממא

ממא ממא ממא 27

ממא ממא ממא

ממא: ממא ממא

ממא ממא ממא: ממא

ממא ממא ממא

ממא: ממא ממא 28

ממא ממא ממא: ממא

ממא ממא ממא

ממא ממא ממא: ממא

ממא ממא ממא

ממא ממא ממא

ממא ממא ממא: ממא

ממא ממא ממא: ממא

ממא ממא ממא

ממא ממא ממא: ממא 30

John
xiv. 25

26

27

28

29

30

(Reprinted)

* * * * *
23

:כחג * * * * *

קמ קמח קל

קמחא קמח

:כיחל

קחחא קחחא²⁴

:קחחא קחחא

קחחא¹ קחחא

קחחא קחחא

קחחא קחחא²⁵

קחחא קחחא

קח * * * * *

קח * * * * *

ק * * * * *

:קחחא קחחא

קחחא קחחא²⁶

קחחא קחחא

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:קחחא קחחא

קחחא * * * * * Ecclus.
xviii. 17

* * * * * 18

ק * * * * *

:ק * * * * *

ק * * * * * 19

קחחא * * * * *

קחחא קחחא

קחחא קחחא

קחחא קחחא

קחחא קחחא²⁰

קחחא קחחא

קחחא קחחא

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* * * * * 21

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¹ Cod. קחחא

APPENDIX I.

FRAGMENTS FROM THE TAYLOR-SCHECHTER COLLECTION.

(Reprinted)

[Fragment XIV.]

recto

כִּי אֶלֶּכָּה
 הַיָּמִים
 כִּי הִיָּלַךְ
 מִיָּמַי
 הַיָּמִים אֵלֶיךָ
 אֲנִי מֵיָמֶיךָ
 כִּי אֶלֶּכָּה
 יְבִיחֶנּוּ
 הַיָּמִים
 כִּי אֶלֶּכָּה
 * * * כִּי אֶלֶּכָּה

כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה

verso

כִּי אֶלֶּכָּה
 אֲנִי מֵיָמֶיךָ
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 אֲנִי מֵיָמֶיךָ
 כִּי אֶלֶּכָּה
 כִּי אֶלֶּכָּה
 אֲנִי מֵיָמֶיךָ
 כִּי אֶלֶּכָּה
 אֲנִי מֵיָמֶיךָ
 כִּי אֶלֶּכָּה

כִּי אֶלֶּכָּה
 אֲנִי מֵיָמֶיךָ
 כִּי אֶלֶּכָּה
 * * * מֵיָמֶיךָ
 כִּי אֶלֶּכָּה
 אֲנִי מֵיָמֶיךָ
 * * * * *
 כִּי אֶלֶּכָּה
 * * * הַיָּמִים
 אֲנִי מֵיָמֶיךָ
 * * * * *

MISCELLANEA.

מחאבבא אמיא כאלא f. 145 a

* * * * חאמא לא קאריא קא

* * * * מניא גאניא

* * * * מיבבא אבא לא

אמי * * * * אמיא * * *

* * * * * אמיא * * *

א * * * * אמיא אבא

חא * * * * אמיא אבא

א * * * * אמיא אבא

אמיא אבא אמיא אבא

אמיא אבא אמיא אבא

* * * * אמיא אבא

אמיא אבא אמיא אבא

אמיא אבא אמיא אבא

אמיא אבא אמיא אבא

אמיא אבא אמיא אבא

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אמיא אבא אמיא אבא

אמיא אבא אמיא אבא

אמיא אבא אמיא אבא

קיפא... מ... כ... מי... f. 140a
 מ... ק... ק...
 ק... ק... ק...
 מ... מ... מ...
 .ק... מ... מ...
 מ... מ... * * * י...
 מ... מ... מ... * * *
 מ... ק... ,מ...
 .מ... מ... מ...
 .ק... מ... מ...
 מ... מ... מ...
 ק... מ... מ...
 .מ... מ... מ...
 מ... מ... מ...
 מ... מ... מ...
 מ... מ... מ...
 מ... מ... מ...
 .מ... מ... מ...
 מ... מ... מ...
 מ... מ... מ...
 מ... מ... מ...

* * * כּ לִי חַיִּים וְחַיִּים אֲנִי חַיִּים f. 122 b

בְּיָמֵינוּ אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים

* * * ל * * * *

וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים

וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים

לְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים cf. 1 Cor. ii. 9

וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים

וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים

וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים

וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים
וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים

* * * * *

וְחַיִּים אֲנִי חַיִּים וְחַיִּים אֲנִי חַיִּים

MAR EPHRAIM.

ⲕⲓⲛ ⲕⲏⲛⲓⲟ ⲕⲉⲛⲓ ⲛⲁ f. 116b

* * * * ⲙⲏⲟⲩ
* * * * ⲛⲁ ⲛⲁⲗⲁ ⲛⲁ
* * * * ⲛⲁ ⲛⲁⲗⲁ ⲛⲁ

ⲉⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ

ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ

ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
* * * * ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
* * * * ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
* * * * ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ
ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ ⲛⲁⲗⲁⲃⲉ

¹ Cf. Lamy, *Sancti Ephraem Syri Hymni et Sermones*, tom. IV. pp. 783—786.

לְהַלְלֵךְ אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ

cf. John v. 5-10

* * * אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ

* * * אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ cf. Mark iii. 11

* * * אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ

וְעַד הָאָרֶץ אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ

* * אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ

* * * * * * * * * * *

אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ f. 146 b
cf. Ps. xxxiii. 7
Ecclus. xxxix. 17

אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ Job xxxviii. 9

אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ 11

אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ

אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ cf. Is. xl. 12

אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ

אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ Job xxvi. 6

אֱלֹהֵי יְהוָה מִן הַשָּׁמַיִם וְעַד הָאָרֶץ

¹ sic, cf. Thes. Syr. p. 2498 אֱלֹהֵי

גַּלְגַּלִּים וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו 9

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו 10

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו Ps. cxlvii. 4

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו Ps. cxxxv. 7
(Peshitta cxxxiv)

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו Job xxxviii. 37

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו cf. Eccclus. i. 2

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו

* * * * *

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו f. 146 a

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו (cf. Matt. viii. 5 Sinai Palimpsest)

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו cf. Luke iv. 38, 39

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו cf. Matt. xiv. 25—31

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו cf. Mark iv. 39

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו cf. Matt. xvii. 1—3

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו

וְעֵצִים וְכָל־מַעֲשֵׂי־יָדָיו

¹ sic

HYMN.

* * * * * קטנה * * * * * f. 45 a

בבגו כחיהו קחמא קיפ קאמא
Wisdom xi. 21

מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
Amos v. 8

מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
Ps. cxliv. 5 (cxliii)

מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
Ps. civ. 2-4

מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
Ps. civ. 4 Heb. i. 7

מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
f. 45 b

מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
Job ix. 6

מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
מחאס יאבאס .אמ ביו כחיהו
7
מחאס יאבאס .אמ ביו כחיהו
8

¹ sic

Double Palimpsest.

f. 80 a
(script. med.)

25^b וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

26 וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

27 וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

28 וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

29 וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

30 וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

31 וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם

וַיִּבְרַח מִיַּד יְהוָה לְעַבְדֵי מִצְרָיִם * * * *

Double Palimpsest.

f. 134 b
(script. inf.)

1. ~~אֲנִי אֶבְרָכְךָ אֱלֹהֵי אֲבוֹתֵינוּ~~
 2. ~~אֲנִי אֶבְרָכְךָ אֱלֹהֵי אֲבוֹתֵינוּ~~
 3. ~~אֲנִי אֶבְרָכְךָ אֱלֹהֵי אֲבוֹתֵינוּ~~
 4. ~~אֲנִי אֶבְרָכְךָ אֱלֹהֵי אֲבוֹתֵינוּ~~
 5. ~~אֲנִי אֶבְרָכְךָ אֱלֹהֵי אֲבוֹתֵינוּ~~
 6. ~~אֲנִי אֶבְרָכְךָ אֱלֹהֵי אֲבוֹתֵינוּ~~

Double Palimpsest.

f. 137 a
(script. inf.)

קוֹמֵי לְפָנַי כְּפִי כְּפִי
 כְּפִי וְכִי קוֹמֵי וְכִי 6
 לְפָנַי מִלְּבַב לְפָנַי כְּפִי
 לְפָנַי כְּפִי וְכִי לְפָנַי
 כְּפִי וְכִי לְפָנַי לְפָנַי
 כְּפִי וְכִי לְפָנַי לְפָנַי 7
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי 8
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי 9
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי 10
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי 11
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי * * * * *
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי * * * * * 12
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי 13
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי
 לְפָנַי לְפָנַי לְפָנַי לְפָנַי

Double Palimpsest.

f. 137 b
(script. inf.)

אֲבִירֵי־כַּסְפִּי וְיִשְׁעֵי־כֶסֶד׃ 6

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃ 7

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃ 8

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃ 9

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃ 8

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃ 9

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃ xxxii. 1

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃ 2

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃ 3

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃ 4

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃

וְכִסְפִּי וְיִשְׁעֵי־כֶסֶד׃ 5

ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ ⲛⲓⲁⲓ

Codex
Harris
f. 220 a
l. 3

f. 62 a
col. b
cf. J. S. L.
p. 7, l. 2

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

f. 62 a
col. a

cf. J. S. L.
p. 7, l. 3

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

cf. Cod.
Harris
f. 220 a
l. 8

cf. Cod.
Harris
f. 220 b

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

f. 67 b
col. b

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

f. 67 b
col. a

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ
ⲛⲓⲁⲓ ⲛⲓⲁⲓ

f. 51 a
col. b

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

cf. Cod.
Harris
f. 216 a

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

f. 47 b
col. b

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

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וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

וְיִשְׂרָאֵל אֱלֹהֵינוּ

f. 51 a
col. a

cf. Cod.
Harris
f. 215 b
l. 4

cf. J. S. L.
p. 1, l. 21

f. 47 b
col. a

cf. J. S. L.
p. 1

✠

ḥiḥi, ḥiḥi ḥiḥi

f. 7 a
col. b

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

o o ḥiḥi ḥiḥi

cf. J. S. L.
p. 11

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

cf. Cod.
Harris
f. 204 b

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

f. 6 b
col. b

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

cf. J. S. L.
p. 2

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

f. 7 a
col. a

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

f. 6 b
col. a

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

ḥiḥi ḥiḥi ḥiḥi

f. 127 a
col. b

מחשבה אמת .הקצת
קחשח קחשח

קחשח קחשח קחשח

מחשבה שמהאק

א קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

f. 128 b
col. b

קחשח קחשח

קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

קחשח קחשח

cf. Cod.
Harris
f. 179 b

f. 127 a
col. a

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

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קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

קחשח קחשח קחשח

cf. J. S. L.
p. 55

cf. Cod.
Harris
f. 179 a
f. 128 b
col. a

f. 36 b
col. b

ḡ. 36 b
ḡ. 36 a
ḡ. 29 a

cf. Cod.
Harris
f. 105 b

f. 29 a
col. b

f. 36 b
col. a

f. 36 b
col. a
cf. Tisch.
xvi
f. 29 a
col. a

cf. Tisch.
xvi

f. 29 a
col. a

הַיְהוֹדוּת קָבָל מִן הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת f. 100a
 הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת
 הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת
 הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת
 הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת
 הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת
 הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת
 הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת
 הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת
 הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת הַיְהוֹדוּת f. 100b
 הַיְהוֹדוּת

¹ Cod. אַחַד כְּתוּב

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כתיבת התורה

לכתוב את כל המצוות אשר צוה ה' את משה ואת בני ישראל
לעשותן. ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'

f. 95 a

cf. Tisch. ii

לב. ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'

f. 95 b

כתיבת התורה. ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'
ביום הזה: ואלה שמות הכתובים אשר כתב משה לפני ה'

¹ sic

² Cod. + לכתוב

³ Cod. om.

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SYRIAC GOSPELS.

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